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PRESBYTERIAN CHURCH, PALO ALTO, CAL.

PALO ALTO CHURCH.

Palo Alto is the site of the Leland Stanford Jr. University. The First Presbyterian church was organized here by Dr. Dinsmore, February 19th, 1893, with thirty-four members. Rev. Walter D. Nicholas was the first installed pastor, from 1894 to 1897.

Last October the church called Rev. J. Walton Graybill, M.D., from Trinidad, Colorado. He entered at once upon the pastoral work. The church had been without a pastor for several months. All scattered forces were quickly united and the work moves on with great encouragement in all lines of effort. The three Endeavor societies have a membership of 120. The Sabbath school membership is 140. Church membership has passed the century mark and reached 136 members. A Boys' Brigade has just been formed, numbering 35.

Rev. J. Walton Graybill, M. D., was born in Virginia, educated at Hampden

Sidney College. Union Theological Seminary, and the Kentucky School of Medicine. Dr. Graybill was a successful pastor in Kentucky and came to Palo Alto from Colorado, where he had spent eight years. In the five years' pastorate at Trinidad, Colo., the church membership increased 130 per cent. In the few months of the pastoral work here forty-six members have been added to the church, fifteen on profession and thirty-one by letter. Twenty-three of these were Stanford students.

There are nearly two hundred Presbyterian students at Stanford. The great need of our work here at this strategic point just now is a larger building. The little chapel has only 160 regular seats; when every corner is packed with chairs more can be crowded into the building. An effort will be made at once to enlarge the building or, what is better, secure a new and larger church.

The following resolution has been

adopted by the Presbyteries of San Jose and San Francisco:

WHEREAS, The congregation at Palo Alto feels impelled to increase its church accommodations in order to provide room for its increasing number of attendants, and inasmuch as the congregation is largely made up of students who have not sufficient means at their disposal to enable them to meet the financial necessities of the proposed enlargement of the church edifice,

And furthermore, Since we find that these students are in large numbers, about one-sixth, members of Presbyterian families connected with various churches of our denomination upon this coast, we desire to express, as a Presbytery, our profound interest in the proposed building enterprise, and owing to the exceptional conditions herein stated, we feel that all our churches, which can, ought to lend a hand in furthering the extension of church facilities to be there enjoyed by our sons and daughters.

We also Resolve, To practically co-operate in any possible method to secure aid for this work from the churches of this Presbytery.

Contributed Articles.

THE KINGSHIP OF CHRIST.

BY REV. N. R. JOHNSTON.

[FOR THE OCCIDENT.]

To know God is the sum of all saving knowledge. To know the man, Jesus of Nazareth, the man of Galilee, and to be able to see and appreciate his matchless beauty of character, is an attainment rarely if ever made by mortal man. And to know the Lord Jesus Christ, as both God and man, having two natures but only one person, and this divine, is the greatest of all possible knowledge.

The declaration in the great commission: "All authority hath been given unto me in heaven and on earth" (Revision), is not the declaration of the man Jesus, nor of the divine and eternal Son of God as such. It is the declaration of the God-man or Mediator.

When John Baptist, the forerunner of the Christ, preached beyond the Jordan, his oft-repeated command was, "Repent, for the kingdom of heaven is at hand." The long-expected Messiah, the King, was coming, nay had already come and was about to establish his kingdom. When Jesus himself began to preach, he, too, preached the gospel of the kingdom. The concurrent testimony of the evangelists is, as Mark declares, that after John was put into prison Jesus came into Galilee preaching the gospel of the kingdom of God and saying: "The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel." The Sav-

iour had come, but he was a royal Saviour, a priest after the order of Melchisedec; a king as well as a priest; the Saviour King, the divine Mediator. After his resurrection, and just before his ascension, when giving to his apostles their commission to go into all the world to preach the gospel to every living soul, he declares his kingship in the words of the text; "All authority in heaven and on earth is [has been] given unto me." Let us see the *character of Christ's Kingship*, or kingly office.

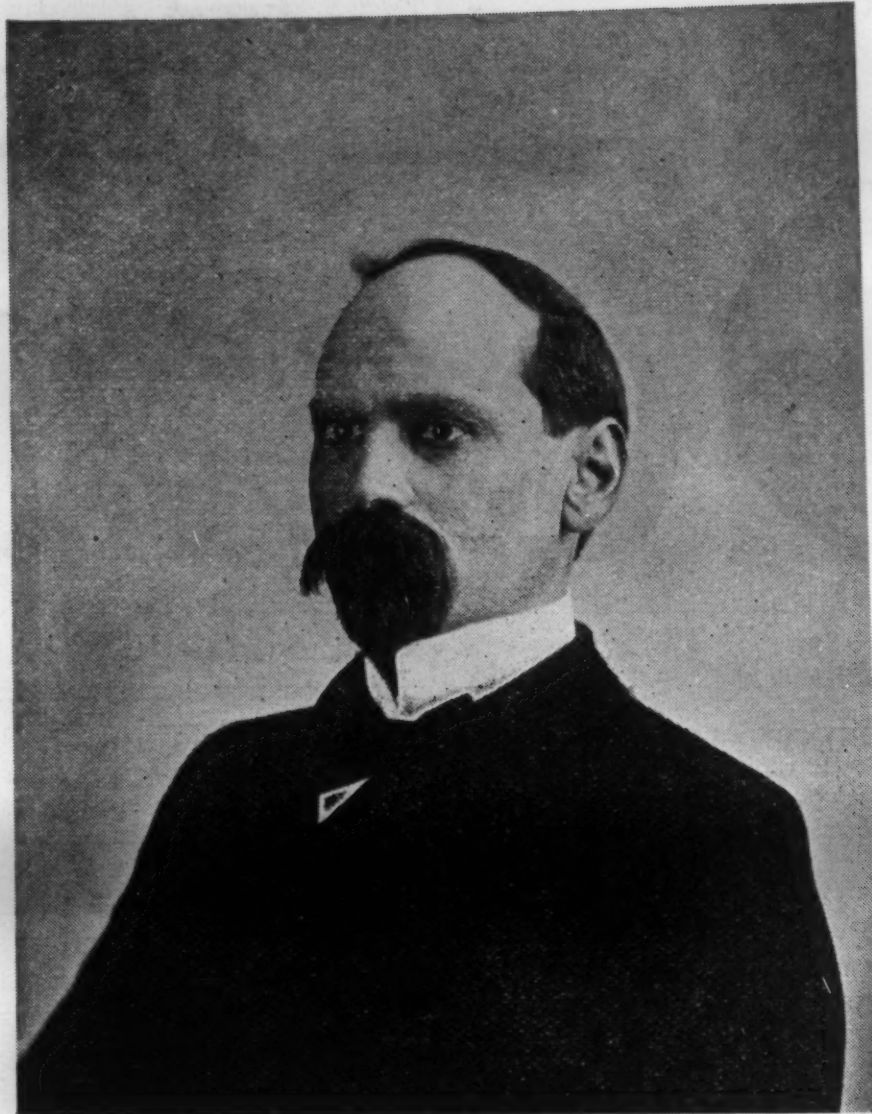
It is *Mediatorial*. It is not human authority. The *man* Jesus was not a King. Nor as the essential and eternal God did he declare his authority.

It was *delegated*. He says that it was *given* unto him. To his apostles he had said: "I appoint unto you a kingdom, as my Father hath appointed unto me." Even prophecy taught this truth. Psalm 2:7-9. And no doubt the enthroned Mediator referred to this when he said to the messenger of the church in Thyatira: "He that overcometh, * * even as I *received* of my Father." Rev. 2:26-27. Yes, our King is the *appointed* Mediatorial King.

It was *purchased*—bought by his own precious blood. By his death on the cross he secured the right to wear the crown and, occupy the throne. The decree of the sovereign God was that the right to the sceptre, the crown,

and the throne must be won by sufferings unto death. Good old William Penn had learned this when he wrote that great book, "No Cross, No Crown." And the great apostle expressly declares of him, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." No wonder that this same apostle should exclaim: "God forbid that I should glory save in the cross of our Lord Jesus Christ!" And let him be Anathema Maranatha who would trample under foot the crown of our Saviour King.

This mediatorial authority is *universal*. It is power over all things "in heaven and on earth." Angels were made subject unto him; and all earthly dominions are put under him. How positive is the language of inspiration! And how vast is his dominion! In an ecstasy of delight the prophetic poet gave us an inspired song to sing: "O Lord, our Lord, how excellent is thy name in all the earth!" The dominion of the sun and moon and stars belongs to him. "Who hast set thy glory above the heavens." Every kingdom in nature is subject to him. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatso-



REV. J. WALTON GRAYBILL, M. D.

ever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!" This is the "name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Look at important facts. Jesus, the Mediator, is lawgiver to every individual man and woman. He is Lord of every conscience, and he will finally judge all. To every family he is lawgiver. Over every household his will is supreme. He is Lord in Zion, also over the church he is the supreme Head. Between Him who is the divine Head and his church which is his body, no power can come to interfere with his supremacy. And he is jealous of his rights. And then he is also Lord of Nations, Prince of the kings of the earth, King of kings and Lord of lords, Governor over the nations. His dominion is from sea to sea, and from the river to the ends of the earth. Thrones, dominions, principalities and powers, all governments, monarchies, republics, great and small, are put under his authority. There is only one exception, Paul being judge, who declares, "For he (the Father) hath put all things under his feet. But it is manifest that he is excepted who did put all things under him."

Let us now see the *Homage* that is due to this our divine Lord and Saviour King.

Notice that obligation grows out of relation. The child owes obedience to the parent to whom God has given authority over the child, though this must always be the control of love.

The voluntary servant or employee owes service or labor to the master or employer simply because of the relation of the two. For the same reason the pupil owes obedience to the teacher, and the citizen is subject to the government or ruler, or officer. Now the Lord Jesus is supreme in authority over every man, woman, and child. His will is law. So the divine Mediator is supreme in the family; and every household owes implicit obedience to his law. The marriage relation must be constituted according to his supreme will. The duties of the parties are determined by his law; and the relation of husband and wife may not be dissolved except for one cause, the violation of the seventh commandment, as our Lord has positively declared. So also the Christ of God is Lord in Zion and supreme in

and over the church. No man, nor civil power, nor pope, nor bishop, may come in between the church and her divine Head. All her laws and ordinances, her government, her discipline and worship in all its parts and of every kind must be what and as he prescribes in his word. All authority in the church is divine. Human ordinances or inventions may not be introduced or admitted for a moment. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." See Isaiah 8:20.

In like manner, as the Lord Jesus, the Christ of God, is Mediatorial King over nations—as all governments, whether monarchies or republics, are put under his authority—it is manifest that all governments owe Him voluntary obedience. In founding a government the people should recognize and acknowledge his supreme authority and frame the constitution and laws in accordance with the divine law. That law expressly declares that "he that ruleth over men must be just, ruling in the fear of God." And it requires the people to choose out from among themselves "able men, such as fear God, men of truth, hating covetousness." All which means that only good men—men of sound Christian morality, men known as upright Christians and well tried friends of Him to whom all power belongs—should be eligible to office. This would prevent Atheists and infidels and ungodly and wicked men from being in office. Such should never be permitted to sit in legislative or judicial halls, or in any executive office. If all power is of God, and if he has given all authority to his Christ, then none but Christ's known friends should be allowed to be civil officers.

A nation that ignores the law of the Mediator and that gives civil honors to his enemies, is in rebellion against him and is in danger of being broken to pieces as the potter's vessel is broken. Our fathers framed and enforced a Constitution that established slavery and made slaveholders presidents and judges and senators.

The enthroned Mediator avenged the wrongs done to the slave and disannulled the "covenant with death and the agreement with hell" that had been made. Now the nation continues to deny the supreme authority of Christ and knows no higher law than the will of the people and these the voters only a small minority. Wickedness abounds. The crown of the Christ is dishonored. The government is a throne of iniquity

with which God cannot have fellowship. Let Christ's servants call it to repentance.

Let it not be supposed that we hold erratic theories or are teaching new doctrines. The duty of a Christian people to conform their constitution and their laws to the higher law of God has been held and taught by Christian reformers in all ages. More than two generations ago a vigorous writer in our country, speaking of the claims of the Mediator and of his law, said:

"The encroachments made on the rights of civil society by arbitrary and self-constituted governments, has called the attention of patriotism almost entirely to one point; and that point is the security of popular rights. So far this is good; but there is something beyond this which has a higher claim upon society, and which it is unpardonable to overlook in a Constitution framed in accordance to the will of a nation. Such, however, has been the fact exemplified and in most of the struggles for liberty during the past. God has been forgotten! and the civil and the political convulsions which at present heave the nations are decidedly marked by a studied disregard of the authority of Jehovah; and the onward movement of this almost universal excitement tends directly to infidelity and national atheism, and ultimately will end in anarchy or despotism.

"It is the duty not only of the Christian but of the patriot to endeavor to stem a torrent which if not resisted will sweep before it civil as well as religious liberty. For rotten despotisms and arbitrary power in which neither the will nor the interests of the people are consulted, I have no sympathy. Let them perish without a requiem to lull them into oblivion! But, in the wreck of brutal and tyrannic power, O let not the homage which is due to the Governor among the nations be forgotten nor his laws be trampled upon. High, high indeed rear the temple of human rights; but thrust not from this temple the God of heaven. Let its foundations rest on the truth of his law, and let its presiding genius be moral and religious principle."

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AFTER THOUGHTS.

BY REV. THOMAS FRASER, D. D.
(FOR THE OCCIDENT.)

The condition of Christendom at the present time suggests tremendous problems. What shall be the end or the issue of bitter controversies rending church and state—the fearful progress of crime in the United States, truly appalling, and gigantic preparations for war, exhausting the resources of powerful nations, converting Europe into an armed camp and filling our own country with fierce excitement?

Relief comes with the study of history—the record of God's Providence, devout use of the Word of God, meditation and prayer. The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will. *All things work together for good to them that love God.* Men arrayed against each other in politics, religion and bloody strife finally reach the middle ground, the high plain where truth abides majestic and serene. Under her benign sway the lovers of truth on minor points agree to disagree and work together for the common good. They see, realize and rest in the conclusion that the conflict of opinion evolves truth, the conflict of parties purifies legislation and modern civilization is the fruit of ceaseless controversy settled not unfrequently by the stern arbitrament of the sword.

Through the whole course of man's career on earth, God has permitted war and used it to accomplish his own purposes, both gracious and punitive. Apparently the outburst of human passion, ferocity and cruelty, war with all its horrors is not without its benefits. The wars of ancient Rome gave peace to the world and prepared it for the advent of the Prince of Peace. The civil wars of England destroyed feudalism, laid deep and sure the foundation of Constitutional Government, made splendid fighters, world-wide colonizers and heroic missionaries. Our own civil war abolished slavery, established the Union, and re-established the Government in supreme authority from Maine to Texas, from the Atlantic to the Pacific. Who shall say that war, more wide-spread and terrible than the world has yet witnessed, may not be the means held in reserve by Providence of the world's ultimate redemption? When men shall beat their swords into plowshares and their spears into pruning hooks: when nation shall not lift up sword against nation neither shall they learn war any more. The human mind

asserts itself in action, beneficial or pernicious, exults in freedom and disowns authority not sanctioned by reason. Religion harmonizes the verdict of reason with the teaching of revelation. Reason and revelation are God's voices, one speaking in and the other addressed to the human soul. Between both when used aright, there is and must be perfect harmony. Both command submission to the Divine will. The living sacrifice of body and spirit, holy and acceptable unto God, is urged by Paul as a reasonable service.

The religion of Jesus Christ combines the grandest service and soul-satisfying delight with perfect freedom. If ye continue in my word then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free with the glorious liberty of the children of God.

Raffle for Souls.

From the Independent:

The Rev. Francis S. Borton, a missionary in Pueblo, Mexico, declares in *The Christian Endeavor World*, and making no word of comment, that he has just read in a Roman Catholic church in that country the following notice:

"Raffle for Souls. At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory.

"Ticket 841. The soul of the lawyer, James Vasquey, is released from Purgatory and ushered into heavenly joys.

"Ticket 41. The soul of Madam Calderon is made happy forever.

"Ticket 762. The soul of the aged widow, Francisca de Parras, is forever released from the flames of Purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets one dollar. To be had of the Father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?"

Now, we do not dare to say that we disbelieve this testimony. We wish we could. But if these things are true, is it strange that Protestant missionaries think they have a call to preach a purer gospel in Mexico? Is there a Catholic Bishop in the United States that would allow such a lottery? Why should not our Catholic brethren send missionaries to Mexico?

Eating at Night Before Retiring.

There is a happy medium in all things. It is neither wise to eat heartily on retiring to rest nor to go to bed hungry, but the old tradition, that to eat anything just before retiring for the night was sure to produce indigestion and render sleep impossible, is now quite exploded. As a matter of fact, it is not good to go to bed with the stomach so loaded that the undigested food will render one restless, but something of a light palatable nature in the stomach is one of the best aids to quietude and rest. The process of digestion goes on in sleep with as much regularity as when one is taking violent exercise to aid it, and so something in the stomach is necessary to insure a good night's rest. It has been stated that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation. Nothing is better on retiring at night than to take a bowl of hot broth; it is an aid to nervous people, and induces peaceful slumbers, and this is more particularly the case on cold winter nights.—*N. Y. Ledger.*

If you feel lonesome and unprotected, read Psalm 91.

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THE METHOD AND MEASURE OF GIVING.

Too much of our giving is the fruit of mere impulse. The eloquence of the appeal is often more potent in inducing liberality than the worthiness of the cause; and under the influence of a temporary excitement, money is poured out, which a calmer consideration would withhold, or a wiser liberality bestow on more worthy objects. Some persons would never give, unless roused by appeals, or wrought upon by cases of distress. And comparatively few, it is to be feared, of the great mass of Christian people follow any method, or are guided by any settled principles, in discharging the duty of giving.

It is clearly taught in the Scriptures that giving should be *regular* and *systematic*,—not the result of mere impulse, but the outcome of settled principle,—not desultory and spasmodic, but continuous. Not to appear before the Lord empty, to honour Him with our substance and first-fruits of all our increase, to bring an offering when we come to His house, to lay by us in store on the first day of the week for His service and work,—such commands as these indicate that the stream of liberality is to be kept continually flowing. Giving, like prayer, should be "without ceasing."

The Scriptures teach, further, that liberality is measured by ability, that it should be proportional to our means. This principle was the foundation of the Old Testament system of tithes. It was this principle, also, which made the widow's two mites, so insignificant in themselves, greater than the shekels of the rich. "For," said Jesus, "all they did cast in of their abundance; but she of her want, did cast in all that she had, even all her living." And this is the principle which must regulate and measure the liberality of all Christians. We are to lay by us in store, "as God hath prospered us." Our gifts are accepted "according to that a man hath, and not according to that he hath not."

Retaining the principle of proportion, the New Testament does not reiterate the law of tithes. It does not say that one-tenth, or one-fifth, or any fixed fraction of income shall be set apart as holy unto the Lord. The rate of giving seems now to be left to the individual conscience, under the enlightening influence of the Word of God and the Holy Spirit, and the constraining power of the love of Christ. But this, instead of narrowing, enlarges the duty of liberal giving. The new impulse is stronger than the old. We are delivered from the bondage of the letter into the freedom of the spirit; and the

Christian spirit finds its true expression, not in throwing off the claims of duty, and refusing even a tithe, but in yielding to the promptings of love, and giving, like Zaccheus, half of our goods to the poor, or, like Barnabas, our all to the Lord.

"We are not under the law, but under grace," and grace is the mightiest of motives to duty. The heart which does not respond to the grace of Christ, and to those words of His, "freely ye have received, freely give," is one which, under the law, would have robbed God in tithes and offerings, and have been cursed with His curse. Indeed, grace teaches that not merely a fraction, but the whole of our possessions should be consecrated to God. And the true principle of Christian living is, to use all for God's glory, both that which we give and that which we keep, or employ for our own maintenance. Also it is in consonance with its spirit that we should increase the percentage of our giving as God increases our prosperity. Beginning with one-tenth, or less, the Christian may, as his income increases, advance to the giving of one-fourth, one-third, one-half. And when it is no longer needful to toil for self and family, he may, if health and vigour be continued to him, work on for God, gathering the rich rewards of industry to lay them *all* upon God's altar; thus, in a good sense, obeying the exhortation, "Present your bodies a living sacrifice, holy, acceptable unto God."

THE WAR.

At last the government of the United States has answered the cry of Cuba for help. We have been slow to hear and slow to speak, but we are speaking now with no uncertain sound. Americans who not long ago were denouncing the European powers for allowing the Turk to continue his atrocities in Armenia, have more recently felt ashamed that similar atrocities were going on near at hand and that our government did not forcibly interfere to put a stop to them. But war is a terrible thing, and not lightly to be entered upon, and our President has done well that he has hesitated long and has exhausted the arts of diplomacy, before making the final appeal to arms. It is indeed a deplorable thing that in this age of the world and of the progress of Christianity, war should arise between Christian nations. But after all the labors of our President to find some other way out of the difficulties of the situation, it is clear that responsibility for the war can not be laid at our door. It is a stern necessity, which in the providence of God has been forced upon us against our will. It is the duty of the hour, which we reluctantly take up, but which, having undertaken it, we can perform with zeal and enthusiasm, believing that it will result in the relief of suffering which has become intolerable, and in the deliverance of a nation from the yoke of tyranny.

The pathway of human progress has, in all its stages, been marked with blood.

Oppression and cruelty never relax their hold upon their victims until compelled by the strong hand of physical force. Moral suasion has little influence upon tyrants. And there come times in the history of the world when either a halt must be called in human progress, or a way for it must be cleared with the sword. Such a time is upon us now. And although the alternative is a grave one, there can be no question as to our country's duty.

We do not rejoice in the existence of war. We deeply deplore it, and we hoped against hope that it might be averted. We are saddened at the thought of the suffering it must bring to thousands of brave men, and the sorrow it must entail upon their families. We trust that it may be of brief duration, and that the enemy, seeing how determined we are notwithstanding our long suffering in the past, will yield to our just demands and put a speedy end to strife. But this we say: having put our hand to the plough, let us not look back. Let the war be pushed to a righteous conclusion. Let the world see the last of Spain's unrighteous rule upon this western continent, and let her career of inhumanity and cruelty, of selfish greed and tyranny, which began here nearly four centuries ago, end now and forever.

PRESBYTERIAL MEETINGS.

Presbytery of Oakland.

The spring meeting of our Presbytery was held in Pleasanton on the 11th and 12th of April. We aim to have most of these Presbyterial meetings in some of the central churches because of the greater convenience in attending them, but when the brethren make up their mind that they can take time to go to some outside churches they are assured that they will have an enjoyable time. The last meeting was no exception. A number of us started out from Oakland on the evening train. It was warm and the ride of an hour and a half was an enjoyable one. As we passed along through the valley the scenery was very beautiful. On one hand was the bay and on the other the mountains; the valley was beautiful with its green carpet of growing grain and grass, while in the orchards were hundreds of cherry trees reaching out their arms on all sides covered with a mass of bloom as white as the driven snow.

The railroad follows along the creek through the Livermore Pass for several miles, and on the other side the hills rise abrupt and high presenting a scene of picturesque beauty. By and by this gradually widens out into the valley about Pleasanton, which is surrounded by the low and undulating hills and is indeed a most lovely spot.

Rev. R. Logan is the bishop of our church here, and we found he had been carefully at work in making preparations for the visiting brethren. He, with an able corps of assistants, met us at the station, and we were soon escorted to the many hospitable homes that had opened wide their doors for

our entertainment. After partaking of supper with a relish of appetites that spoke in highest compliment of the excellence of the repast, we repaired to the church which we found beautifully decorated. A fine audience assembled and a good choir led us in the service of praise. The retiring moderator, Rev. J. E. Anderson, of Walnut Creek, preached the opening sermon from the Epistle to the Galatians 2:20. The sermon was an excellent one, its chief excellence not being its brevity, but that it was full of sound doctrine, apt illustration, practical lessons, forcible application, and well expressed.

Rev. E. E. Clark of Fruitvale was elected moderator and Rev. James Hunter of Golden Gate Temporary Clerk.

Tuesday was a day full of work. All Sessional records were approved without exceptions, which speaks well for the various Clerks of Sessions. Reports were presented from the committees on Systematic Beneficence, Publication and Sabbath School Work, Church Election, Ministerial Relief and the Narrative. The three churches showing the largest additions upon profession of faith were Berkeley First, Centennial and North Temescal.

One minister, Rev. Alexander Fairbairn, has died since the December meeting. Rev. H. B. MacBride was dismissed to the Presbytery of Stockton, and Rev. Arthur Hicks was received from the Presbytery of Benicia. The license of Mr. A. J. McMurtry as a Lay Evangelist was renewed for six months.

A call was presented from the Livermore church for the pastoral services of Rev. Arthur Hicks, who was granted time to consider it further, and from the churches of Centerville and Alvarado to Mr. E. P. Shier, a member of the senior class in the San Francisco Theological Seminary. Mr. Shier signified his acceptance of the same and Presbytery arranged to meet at Centerville for his ordination and installation on the evening of May 6.

Rev. James Hunter made known his readiness to be installed as pastor at Golden Gate and a committee was appointed to arrange for it.

Rev. E. S. Chapman, D. D., gave an address in the afternoon upon the work of the Anti-Saloon League of which work he is Superintendent for Northern California. His address was listened to with marked attention and he was assured of a hearty co-operation in this work on the part of the Presbytery.

A resolution was adopted highly commendatory of our missionary magazine, *The Church at Home and Abroad*, the efficient editor of which is a brother of Rev. F. H. Robinson, pastor of our church at West Berkeley.

With a hearty vote of thanks to the good people of Pleasanton for their kind hospitality, Presbytery adjourned about 5 o'clock Tuesday. Most of the members then went home, but a few of the brethren tarried for a popular meeting in the evening.

Even if a man has nerve he dislikes for occasion to arise for using it.

Presbytery of Stockton.

The Presbytery of Stockton held its semi-annual session in Sonora, Cal., beginning April 15, 1898, and was opened with a sermon by Rev. Charles A. Munn of Fresno. This Presbytery comprises twelve large counties, extending from Sacramento county on the north to Los Angeles county on the south, a distance of more than three hundred miles; and from the coast range mountains on the west to the Nevada State line on the east, in width, a distance of about 165 miles — thus including a territory as large as an eastern state. It is essentially a missionary Presbytery. Its churches are mostly small, very weak in resources, and congregations are widely scattered, having only five self-supporting churches, and one whole county without a church of any denomination. Ministers are called to personal sacrifice and churches labor under very great disadvantage especially during this season of calamity, the frost having killed the fruit, and the dry weather occasioned an almost entire failure of the crops. Rev. Donald M. Gillies was chosen moderator, and Rev. Robert Ballagh temporary clerk. The Presbyterian Christian Endeavor Union held an enterprising meeting in connection with Presbytery and was addressed by Rev. J. W. Lundy. On Saturday evening a popular meeting was held in commemoration of the 250th anniversary of the Westminster Assembly, at which an address was delivered by Rev. M. D. A. Steen, D. D., upon "The Influences of the Westminster Assembly," and a paper presented by Rev. D. M. Gillies on "The Shorter Catechism." On Sunday evening a rousing missionary meeting was held with addresses by Rev. G. D. B. Stewart and Rev. L. T. Burbank, the collection amounting to \$18.25. Rev. Horatio B. MacBride from the Presbytery of Oakland and Rev. George D. B. Stewart from the Presbytery of San Francisco were received as members. Rev. Edward Eccleston of the Presbytery of Sacramento, and Rev. Josias W. Lundy of the Presbytery of Oakland were granted leave to labor within our bounds until the next stated meeting. Mr. Lewis H. Young, a member of Hickman church, was taken under our care as a student for the ministry. A call from the Fowler church was presented to Rev. G. D. B. Stewart and accepted. A call from the Madera church to Rev. William B. McElwee was presented and by him declined. Rev. A. H. Croco and Elder J. K. Law were elected as the Committee on the Theological Seminary. The overtures sent down to the Presbyteries from the General Assembly were both answered in the affirmative. Rev. Matthew T. A. White of Oakdale, and Elder Merritt D. Pierce of Fresno were chosen Commissioners to the General Assembly; Rev. Charles A. Munn, and Elder James Thompson of Modesto being their alternates.

M. D. A. Steen,
Stated Clerk.

The readiest and surest way to get rid of censure is to avoid trouble.

Presbytery of Portland.

The Presbytery of Portland held its spring meeting with the Portland Third church, Rev. J. E. Snyder, pastor, on April 12 to 14. It was an excellent meeting. Rev. Murdock Robertson was elected Moderator and Rev. A. R. Griggs, temporary clerk. Home mission business could not be attended to as the appropriation had not been made by the Board. The overtures on "Powers of Sessions" and "The Duties of Deacons" were answered in the affirmative. The 250th Anniversary of adoption of the Standards was celebrated by appropriate addresses. Commissioners were elected to the next Assembly as follows: Principals, Rev. W. S. Holt, Elder R. K. Warren; alternates, Rev. W. T. Scott, Elder Levi Johnson.

Mr. Holt was authorized to make such exhibit of our work at the General Assembly as he finds possible. Rev. A. J. Montgomery was elected Presbyterial Sunday school missionary, to begin his duties at the fall meeting of Presbytery.

Rev. W. Travis, who is the present S. S. M., gave an excellent report of his work. His fidelity was commended and he was requested to continue his work until the fall meeting of Presbytery. He has kindly consented to do so.

The statistical report shows that we have 30 ministers, 27 churches, 5 students for the ministry, 181 additions to the churches on examination, making a total of 2784, 3473 persons in the Sabbath schools.

The contributions were:

Home Missions.....	\$ 4582 00
Foreign Missions.....	3895 00
Education.....	250 00
S. S. Work.....	273 00
Church Election.....	353 00
Relief Fund.....	156 00
Freedmen.....	346 00
Aid for Colleges.....	368 00
General Assembly.....	547 75
Congregational.....	38150 00
Miscellaneous.....	1696 00

The N. P. Board of Missions reported to Presbytery that they propose to maintain the Chinese Women's Home in Portland, and Presbytery recommended the Foreign Board in New York to turn the Home over to the women. Presbytery also determined to support the work among the Chinese within our bounds. This is our answer to the communication from the Board concerning the necessity of withdrawing from work among the Chinese. We believe this work must be continued and are willing to do our part in it. The fall meeting will be held in Sellwood in October.

Thanks were extended to the Third church for its bountiful hospitality which we all enjoyed. Lunch was served on Wednesday and Thursday and supper on Wednesday in the Sabbath school room.

W. S. Holt, S. C.

Presbytery Of Walla Walla.

The Presbytery of Walla Walla met in the Presbyterian church of Kendrick, Idaho, on Thursday, April 7th, at 7:30 o'clock and was opened with a sermon by the retiring moderator, Rev. D. O. Ghormley, on the "History and Teachings of the Westminster Standards."

Rev. Silas Perkins of Denver, Idaho, was elected moderator and Rev. Jas. A. Hedges temporary clerk. The business was dispatched in good order. The reports from the churches show much earnest and consecrated labor. In the main the churches show substantial growth in numbers and liberality. The greatest increase in membership is in the Lapwai (Indian) church. This church was organized in 1838 by Rev. H. H. Spaulding, the friend and companion of Marcus Whitman. Never in the history of this church has there been such an ingathering as during the past year. Seventy were added upon confession of faith. The work was conducted by the Nez-Perces brethren assisted by Miss Kate McBeth who has spent so many years with these people. Mark Arthur, a Nez Perces student in Miss McBeth's school, was licensed to preach the Gospel. He is our earnest Christian worker whose labors God has greatly blessed. Rev. Albert M. McClain has been commissioned as superintendent of Indian missions and has begun the study of the language. Two elders were present from the Umatilla Indian church; they came seeking for a minister, saying, We cannot go back to our people without a minister. Rev. T. M. Gunn, D. D., S. M. for the Synod of Washington, and Elder Archibald Gammell of the Juliaetta church were elected Principal Commissioners to the General Assembly and Rev. John H. Hope of Johnson, Wash., and Elder E. T. Mathes of Lewiston, Idaho, as Alternates. The overtures sent down by the General Assembly were answered in the Affirmative. Brother Hunter's scheme for the reorganization of the Board of Home Missions was tabled with the suggestion that it be considered when we meet in the General Assembly and church of the "first born." An appropriation of \$25.00 was made for the exhibit at the next General Assembly. The next meeting will be held in the Bethany church of Palouse, Wash.

D. O. Ghormley.
Stated Clerk.

Presbytery of Willamette.

The Presbytery of Willamette met in Lebanon, Or., April 14, and transacted the usual order of business incident to the Spring meeting. It had the pleasure of welcoming as a candidate for the ministry, Mr. George Pratt, a member of the Brownsville church, who will enter Albany College in the fall. The writer gleaned some interesting facts from the Statistical Report to General Assembly. The five largest churches of the Presbytery are Salem, with a membership of 300, Corvallis, with 188, Brownsville, with 181, Eugene, with 175, and Albany, with 163. These churches and five others gave to every board of the church the past year. In point of total gifts to the Boards, the order of the five largest churches is somewhat changed. It is Albany \$313, Salem \$226, Eugene \$129, Corvallis \$112, and Brownsville \$77. The true way to size up a church, however, is not the total amount given, but the per

capita proportion. Figuring this up on the basis of the membership reported this year, we find that Brownsville averaged 42½ cents per member, Corvallis, 59 cents, Eugene 73 cents, Salem 75⅓ cents, and Albany \$1.92 cents.

They say that the Albany church has discovered a new plan of gathering the mission offerings of its members. It would seem that it is a success. The Presbytery adjourned to meet in Dallas May 9th, to arrange for the ordination of Brother D. H. McCullagh, just graduated from San Francisco Theological Seminary, if the way be clear. It was arranged to have the full meeting with the Independence church, where Brother Whiteman is laboring so effectively at present. Rev. W. S. Gilbert of Eugene and N. S. Dalgleish of Lebanon were elected Commissioners to General Assembly, with Rev. E. J. Thompson, D. D., of Corvallis and Elder J. H. Scott of Crawfordville as Alternates.

Presbytery of Spokane.

The Presbytery of Spokane was the guest of Bethel church (the young Presbyterian church of Spokane) during the sessions of its spring meeting, April 12-14, '98, and was opened with a sermon by Rev. Robert Gow, the retiring moderator.

Rev. L. E. Jesseph was elected moderator. Rev. T. C. Armstrong resigned the office of Stated Clerk and Rev. Eugene A. Walker was chosen his successor. Rev. William Parker was received from the presbytery of Walla Walla and is missionary to Bonner's Ferry and Newport churches. Rev. G. W. Giboney of First church of Spokane and Elder C. T. Cowan of Fairfield church were elected Commissioners to the General Assembly.

Six new churches have been organized during the year and will appear in General Assembly's statistics this year, for the first time, viz:—Bethel of Spokane, Enterprise, Highland, Loomis, Meyer's Falls, Newport. Two of these are in Douglas County, Wash., which makes five churches in that county, and is a typical western home mission field. The bishop of the church at Waterville ministers to this whole field. There is a number of other points needing the preaching of the gospel and organization, of which they are deprived because of a lack of mission funds. Especially important is Republic, in Stevens county, where there is a mining camp of 500 and which expects to number 5,000 souls before the close of 1898. They claim to have the richest gold-bearing ore in the northwest. It is at present a hard place to reach. Mr. C. A. Phipps, our S. S. Missionary, gave to presbytery a graphic account of his trials and hardships in reaching the place recently on foot, where he began a work by organizing a Sabbath-school. The benevolences of Presbytery show up this year, far beyond anything done in previous years.

The fall meeting of Presbytery will be held at Rathdrum, Idaho.

Eugene A. Walker, S. C.

Presbytery of Santa Barbara.

This Presbytery held its spring meeting at Montecito, Cal., April 5th. There was a full attendance. The Rev. H. J. Furneaux preached on 1 Cor. 1:22.

A call from the church at Ojai in favor of the Rev. J. R. Sinclair was sustained by the Presbytery and accepted. Arrangements were made for the installation which was appointed to take place April 29th.

The overtures from the Assembly on the Powers of Sessions and on Deacons were both approved by a unanimous vote.

The Committee on Incorporation of Presbytery submitted an elaborate report which was considered carefully and at great length. Articles of Incorporation were adopted unanimously and the following Trustees were elected: Mr. Thomas R. Bard, Mr. C. F. Carrier, Rev. Dr. Carrier, Mr. J. S. Collins and Rev. W. Donald.

The Rev. R. H. Van Pelt and Elder Samuel Lyons were elected commissioners to the General Assembly.

An application from the church at Ballard for a grant of \$300 for the year from the Home Mission Board was approved. Also an application from the same congregation to the Board of Church Erection for aid to the extent of \$400 for the completion of their church with which they are making commendable progress.

A communication from the Foreign Mission Board proposing that the support of all the work in California among the Chinese and Japanese outside of the city of San Francisco, be left to local agencies, was carefully considered. It was finally agreed that this communication be put into the hands of the Foreign Mission Committee to be reported on at the September meeting.

The Presbytery authorized the Committee on Church Erection to ask from the Board a grant of \$300 for the purchase of a church at Los Alamos formerly occupied by the Methodists and now offered to the Presbytery at what is deemed half its real value—namely for \$675; trusting to the collection of funds from other sources to complete the amount and holding the appropriation subject to such collection.

Reports which were generally of a satisfactory character were given in by all the Permanent Committees. Reports were also submitted from the Woman's Presbyterial Home and Foreign Missionary societies. Much gratification was expressed by the Presbytery with the remarkable progress made by our sisters and with the admirable work done during the year.

A popular meeting in the interest of missions was held on Wednesday afternoon. A similar meeting was held in the evening in the interest of Young People's societies. These meetings were largely attended and proved to be of a very helpful and inspiring character.

It was agreed that the next stated meeting should be held at Ballard. It was further resolved that the spring and fall meetings shall be held on the Tues-

day most advantageous with respect to the time of the full moon in April and September, and at the most convenient time should the full moon occur twice in the month; the date and hour of meeting being fixed by the stated clerk in conference with the moderator and announced at least four weeks in advance.

Presbytery adjourned to meet at Nordhoff, April 29th, at 3 p. m.

W. Donald, Stated Clerk.

Church News.

CALIFORNIA.

SAN FRANCISCO—First Presbyterian Church.—The sacrament of the Lord's Supper was observed on Sabbath the 17th, when a large congregation partook of the elements. Four persons were received into the church, one by letter, and three on profession of their faith. On Friday evening the 15th, the Sunday school wishing to show their loyalty to their pastor and to the church, made a pleasant evening for Dr. and Mrs. Mackenzie in honor of their silver wedding. The orchestra, led by Prof. Fleisner, opened the evening with sweet strains of the old Scottish airs so familiar to us all. Then followed two little ones from the Infant class, one singing, the other reciting, to the admiration of all. A quintet of young men then gave a selection, more music from the orchestra, and then came the surprise to Dr. and Mrs. Mackenzie. The school presented a beautiful testimonial of their love, a silver candelabra, holding four red candles, crowned by lovely shades in harmony with them in their rosy tints. Miss Stanford, in presenting the gift, said: It is like no other one in design or soft glow, but in its possession of a second peculiar light it will reveal precious pictures of memory to you. For in its rosy light you will sometimes see the faces of the dear babies of our school—the little ones you are so fond of. Again, it will be the larger room, filled with its growing manhood and womanhood. And to us it will be typical of your own life which is an exponent of the command "Let your light so shine." The Dr. after thanking the school on behalf of Mrs. Mackenzie and himself contrasted the times of his childhood with the present, drawing from an inner pocket a horn spoon and holding it so all could see it, said that was the spoon he ate his oatmeal porridge with. He spoke of the "Birds' nest"—the Infant class, from which the seniors came, and was glad they had a part in the gift.

SAN FRANCISCO—Calvary. — Our "Missionary at Home" was held on Tuesday evening April 5, at Miss Boyce's and was, as usual, well attended. The programme differed from our ordinary ones in that, instead of taking up a particular country for our evening's study, we had after prayer and a Bible reading a review of our denominational work. This was in form of a contest, half the society being in competition

against the other half, with Mr. James Thomson and Mr. George B. McDougall as leaders. A most profitable hour was passed as the questions asked brushed up our memories and taught some of us many things we did not know. No spelling match in school ever awakened so lively an interest and the winning side never came out with higher honors. For this novel idea we are indebted to the society of the First Presbyterian church of Oakland. After songs and pleasant social intercourse, we bade our hostess good-night, feeling we had seldom spent a livelier, happier evening; not even the rain which had begun to pour down heavily having the power to dampen our spirits nor change the effect of the pleasant time together.

LOS ANGELES—Grand View.—On March 23rd, the annual congregational meeting was held in the church. Some very encouraging reports were given by the C. E. secretary, and secretaries of the mission and baby bands, all showing good work. Miss S. J. Duncan read a very interesting report of the Pastor's Aid Society. She said its object when organized was to afford the women of the church opportunity for systematically promoting the spiritual and temporal interests of the church. On these lines they have made a good record. Space will not permit us to enumerate all the good deeds these noble women have done; many could come forward and show the garments these modern Dorcas have made, about 700 garments. \$58.70 were received; \$28.70 were spent in various ways, leaving a balance of \$30, which by a unanimous vote of the society was handed to the trustees for church purposes. A very appetizing lunch was served after which the time was spent in social enjoyment. At this meeting the congregation decided to extend a call to the pastor and support him independent of the Home Board, the amount specified for pastor's salary was subscribed; the people are very happy over the result. Since the organization of the church it has received help from the board. Under the earnest labor of Rev. Mr. Fisher and many of the members, the church has grown, until it is now able to be self supporting which is a subject of much rejoicing. On the Sabbath following a unanimous call was extended to Rev. Mr. Fisher; several papers were read by members of the session, speaking in highest commendation of the efficient work of the pastor in advancing the temporal as well as the spiritual welfare of the church. Rev. Mr. Fisher accepted the call. He and his family are happy in knowing they possess the love and esteem of the entire congregation. Easter day was appropriately observed, the church was beautifully decorated. The music was fine and had been selected with special good taste by members of the choir. The sermon was preached from John 20:20, "Then were the disciples glad, when they saw the Lord."

L. A.—BETHESDA—Our church has just closed a prosperous year. On March

30th, the annual meeting of the church and congregation was held, in which we succeeded in combining business and pleasure in a most enjoyable manner. 150 persons assembled in the parlours of the church. After supper and while seated at the table, interesting reports were read from all branches of the church work, including the session, the Trustees, the Ladies' Aid and missionary societies and ladies' prayer meeting, the Senior and Junior Y. P. S. C. E., the Bethesda Young Men's League, the Sunday school, and the Gospel band. These reports were very cheering showing decided growth and improvement in all departments, and unity and harmony of the workers. An interesting feature of the evening was an ingenuous rhyme by one of the members, bringing in the name of every member of the church, affording much merriment and was heartily enjoyed by the company. Mr. W. F. Goodhue was unanimously elected to the office of ruling elder; and Messrs E. C. Cribb, R. W. Brydon, S. A. Brown, A. R. Tubbs and B. S. Thorpe were elected Trustees. The meeting was interspersed with hymns and prayers, and was characterized all the way through by a spirit of cordial good will and hope for the future. The Young Men's League met at home, on Tuesday, March 22. The League, at its organization, tendered, by unanimous vote, their services to the pastor for any work he may call them to do.

PLACERVILLE—Communion service was observed on Sabbath morning of April 3rd. Our ladies organized a missionary society with twenty-two members, electing for president Mrs. MacDonald, our pastor's wife. On April 9 members of the several Sunday schools of Placerville met to organize a County Sunday school Convention. Mrs. Webb was elected president. It was decided to hold their first convention in Placerville on June 10th, at the Presbyterian church. On Easter Sunday our Sabbath school rendered a very interesting service, consisting of recitations and singing. In the evening, the choir gave a beautiful Easter praise service. Both services were well attended. Our Sunday school has adopted the Loyal S. S. Army movement. Two weeks ago the teachers and officers met with the superintendent to grade the classes. They made five grades, also formed two new classes. Last Sunday the entire school, 125, by repeating the pledge, was 'mustered in' or joined the Loyal Sunday School Army. Our C. E. society sent two delegates to the County Convention held at Sacramento. They brought back a very good report.

FERNANDO—On Sabbath, April 10th, a very spiritual communion service was participated in by a large congregation. Two adults were received into the membership of the church and one infant baptized. In the evening an interesting Easter service was conducted by the Sunday school. Under the faithful and effective work of the pastor, Rev. H. P.

(Continued on page 20.)

Family Circle.

JUBILEE POEM.

BY MARY H. FIELD.

[The following poem was read at the Twenty-fifth Anniversary of the Occidental Board of Foreign Missions, April 8th, 1898.]

A Sheaf of Years.

Still the lorn Patriarch's vivid phrase
Holds us with its resistless spell;
Poet and prophet! who so well
Has sung the measure of our days?
Behold, he cries, the weaver's loom,
The shuttle flashing to and fro;
Thus doth our life's swift current flow,
From dark to light, from light to gloom.
And see the golden break of dawn,
The cloud that floats across the blue,
The shimmer of the early dew;
So haste our lives by and are gone.
Or mark the vision of delight
Seen by our happy close-shut eyes;
We wake and gone is paradise—
Oh Life, thou art as swift of flight.
Oh Thou who art our frailty's stay,
What is to Thee our mortal span—
The century-bounded life of man—
To whom millenniums are a day!
Ah, musing thus, it is with tears,
Tears for the days that are no more,
Tears for the comrades gone before,
We bring our little sheaf of years.
Lo, a diviner voice is heard!
A voice replete with heavenly cheer;
Gone, gone is every doubt and fear,
Immortal life is in its word:—
Because I live ye too shall live,
The eternal years of God are yours;
*The tear-sown seed for aye endures
And endless harvests it shall give!*
Oh, then with gladness not with tears,
We lay our offering at Thy feet,
Lord of the harvest, not unmeet
This quarter-century sheaf of years.

DOING ONE THING WELL.

BY REV. D. SUTHERLAND.

"The one prudence in life is concentration," says Emerson: "the one evil is dissipation, and it makes no difference whether our dissipations are coarse or fine. Everything is good which takes away one plaything and illusion more, and sends us home to add one stroke of faithful work." These words contain a message for the activity of our generation which ought to be written in letters of gold over the table of the student and over the desk of the man of business. What has been called "scatteration" is the curse of American life. The word is not very elegant, but it is very forcible. The man who succeeds is he who says: "This one thing I do;" the man who fails is he who dabbles in one hundred things, and, consequently, cannot do one thing well. In our age of the specialization of energy he is a fool who

yields to the temptation of "scatteration." Even W. E. Gladstone, with his unique ability and immense energy, confesses that he cannot do two things at once. He throws brain and heart and hand into whatever he undertakes. In his working-room there are three large tables—one devoted to politics, the other to theology, and the third to Homer. He moves from one to the other according to the task he would undertake; but he never mingles the work of the three. One thing for one time is his constant aim. So he accomplishes service at once large in its range and thorough in its character. His example is well worth following. "The weakest living creature," wrote Carlyle, "by concentrating his energies on a single object can accomplish something; whereas, the strongest, by dispersing his over many, may fail to accomplish anything."

Dr. Henry Van Dyke, the poet-preacher of New York, recently compared life to an arrow:

"Life is an arrow, therefore you must know
What mark to aim at, how to bend the bow.
Then draw it to its head and let it go."

To be successful life must have first a direction, then an end to reach, and then force to carry it to that end. The young man who is without a purpose is like a ship without rudder or compass or course. You can scarcely conceive of such folly as a ship floating on the ocean whose captain does not know where he is going, who carries a precious cargo to some indefinite port; who drifts gaily whither the winds and currents take him. Have a goal, and then make for it. Concentrate all your powers of mind and will on achieving some praiseworthy ambition. Doing one thing well is the secret of the law of success in every department of human activity.

"Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide."

The man who knows how to do one thing thoroughly well, and is determined to do it better than anybody else, is more likely to succeed than one who knows more but excels in nothing. It is said that Vanderbilt pays his cook \$10,000 a year, because he understands the art of cooking to perfection. Bob Burdett's comment on the fact deserves serious consideration, although it is put in his funny way: "If Monsieur Sauce-agravi could cook tolerably well, and shoot a little, and speak three languages tolerably well, and keep books fairly, and could telegraph a little—and so on with a dozen other things—he wouldn't get ten thousand dollars a year for it."

The moral of the incident should be taken to heart, and diligently practiced by all anxious to succeed.

An Eastern proverb declares that "there are only two creatures which can surmount the pyramids—the eagle and the snail." The old fable of the tortoise and the hare finds daily verification. The cleverest student of his year in college, the man of whom great things were prophesied, and who unquestionably had talent enough to fulfil the most brilliant forecast, fails to make good the bright anticipations. Often he ends by becoming the ill-paid hack of the competitor, whom, in the old days, he could always distance, but who has now reversed the state of affairs. The race is not to the swift, or the battle to the strong, but victory always perches on the banner of the fighter in the battle of life who bravely and steadily pushes on toward the goal he would win.—*N. Y. Ledger.*

A Sure Cure.

It is told of Hannah Moore that she had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory to another her invariable reply was, "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—*Anon.*

The Four Rats.

A poor workingman told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes calamity. He appealed to his wife concerning this; but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon you go to so often, the two lean rats are my mother and me, and the blind rat, father is yourself."—*Ex.*

Our Little Men and Women

IF I KNEW.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.

Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would try to gather them, every one,
From nursery, school and street.

Then, folding and holding, I'd pack them in,
And turn the monster key;
I'd hire a giant to drop the box
In the depths of the deep, deep sea.

—Tribune.

THE STORY OF THE LITTLE WHITE KITTEN.

BY MADGE FOX.

There was once a dear little kitten whose tiny pink paws were as soft as velvet, and whose silky fur was as pure white as the fleecy, floating clouds which go sailing over the blue sky in summer time.

This little kitten lived with its black and white mother and two small black brothers, away up on the hayloft in a big barn. The small black brothers and the little white kitten led a merry life together. The old black and white mother cat loved them dearly, and the wonder is that she didn't wear her rough old tongue all out trying to keep them clean.

She used to tell the other cats whom she met on the back fences, and who used to sit together in a friendly way before they began their evening concerts, that, for her part, she wanted to know that her children were clean whether they were white or black.

One night, a minister's grey cat came to one of the Back Fence Concerts, and she and the black and white cat talked about their children. The minister's cat thought it was a shame to keep cunning little kittens hidden away in a hayloft, because little boys and girls were good to kittens and liked to play with them. She said her kittens had a cosy bed back of the stove in the kitchen, and the minister's seven children were fond of them. The black and white cat shook her head slowly and told the minister's cat that she had rather not have her cunning, round, fat kittens handled by any minister's children in the land; but just then they heard a few very long musical me-ows, indicating that the concert had begun and they must take their places and sing too.

Sometimes, when the old black and white mother cat was at home in the hayloft with the two small black brothers and the little white kitten, she was so very proud of her family that she acted quite silly. She used to get up and walk around among them, purring loudly all the time; at other times, she would lie still and watch them play and think they were wonderfully smart because they used to chase their own tails round and round.

The little white kitten had a saucy habit of running up to her mother and sticking her cold pink nose right in her mother's face; this always made the old black and white mother cat sneeze, and then the little white kitten would scamper away and play with wisps of hay.

At last there came a time when the small black brothers were left alone in the hayloft, because a very sad accident happened when the old black and white mother cat was away catching mice.

The barn in which this happy family lived was a doctor's barn, and the three kittens had often heard the doctor's boy open the big outside doors and come in and take the doctor's carriage out into the barnyard, but as their nest was away back on the hayloft, they had never ventured near enough to the edge to see what was going on. One day, however, when they had grown very tired of chasing their own tails and scrambling about in the hay, they crept very carefully to the edge of the loft and peeped into the barn below. If the doctor's boy had glanced up then, he would have been very much surprised to see three little kittens watching him; but he didn't look up nor look around at all, and that is why he didn't see the little white kitten when she fell from the loft into the doctor's carriage.

The poor little white kitten mewed and mewed and mewed, but the doctor's boy didn't hear it, and just as soon as the restless horses were hitched to the carriage, the doctor himself came and jumped in, and away they drove.

On and on and on they went, farther and farther from the cosy home and the small black brothers. The poor little kitten, curled into a pitiful white ball of downy fur into the bottom of the carriage, was too frightened to think or stir; but when the carriage stopped at last and the doctor got out and tied his horses, the little white kitten ventured to look around. Then she gave a mighty jump and followed the doctor with cunning little leaps and springs to the door of a large white house.

The doctor was so big and altogether

so important a person, that he didn't know there was a little white kitten at his heels, and when the door was opened and the doctor went inside, in went the kitten too.

Lying on a snowy cot, in one of the prettiest rooms in the beautiful home, was the doctor's tiny patient. Putting his medicine case on a low chair by the bedside, the doctor stood for a few moments looking thoughtfully at the pale baby face and talking in low tones to the child's anxious mother.

In the mean time the little white kitten was trying to balance its small self on this dignified doctor's medicine case; it was then that the large blue eyes opened and for the first time in many a long day, the stillness of the pretty room was broken by the laugh of a child.

It may be that Janet's curly black hair reminded the little white kitten of the two small black brothers in the hayloft, but, however that may be, the kitten with the tiny pink paws and the child with the tiny pale baby face, from that time on, were the best of friends, and as Janet grew better every day thereafter, she named the kitten "Medicine," because, so she said, the little white kitten cured her.

And no one ever knew where the little kitten came from.—*Our Animal Friends.*

GRANDMA'S PRESENT

Edna and mamma had gone to see grandma off to the country. She had spent quite a time with them, and now she was going home. Just before the cab stopped at the depot, the dear old lady smiled at Edna and nodded at her mother, and said:

"Before I go, I am going to give my Edna something to buy a wax doll with. I'm not fond of shopping, so I thought I'd get you to do it for me."

Then Grandma took her purse out of her bag and showed Edna a bright five-dollar gold-piece.

"Oh, grandma—thank you! But what a heap of money!"

"I want it to be handsome," said grandma. "You must bring it up to see me next summer. Your ma makes you lovely dolls; but, you see, I don't know how, so I can't."

Every one has some original ideas. Edna's mother thought that as long as girls were very small, home-made dolls were the best. She made all Edna's and painted their faces on white kid beautifully and put little caps on their bald heads. But Edna had now for some time wished that she could have a

wax doll with eyes that would open and shut and real curly hair, and I rather think grandma had found that out.

Grandma was Edna's papa's mother, and she was careful to be polite about the home-made dolls but, in her heart, she thought a "shop doll" much prettier.

Oh what a hug Edna gave grandma! It did seem as if she had thought of the very thing of all others she would like best. Grandma understood and when she was in the car she waved her handkerchief as long as she could see the fluttering little figure on the platform.

"I hate to have her go," said Edna, "and I shall name my doll after her. I think Patience is not a nice name, but I love it anyhow; and it is not just the present that make me glad; it's the big heap of love she gave me with it."

"Yes, indeed, your grandma does love you dearly," said mamma, "and tomorrow we will buy the doll."

"Why not today?" asked Edna.

"It is too late," said mamma, "and I have to call on old Mrs. Johnson, to pay her for some quilting; and as we have a cab to-day, we can take it home and save her trouble."

Then mamma told the driver where to stop. Old Mrs. Johnson had the quilt done—a nice silk one—and she was glad to have it taken home, and very glad to get the money.

"I want lots of things for my poor little Bessie," she said. "I wonder whether little Miss Edna would like to go in and talk to her a bit; she likes to see other children so much."

Mamma nodded, and Edna ran into the other room. There, in the bed, lay a little girl, Mrs. Johnson's granddaughter, who was not able to run about at all or even to walk. Just now she could not sit up. She lay among her pillows playing with a very queer looking rag baby.

"I guess you think it is very funny," she said, as Edna looked at it, "I think so too; it is so plain I can't love it. But don't let grandma know. She can't afford to buy dolls for me, and this is the best she can make. Put down your head," she went on, pulling Edna softly towards her. "I want to whisper. Sometimes I want a bought doll so that I dream that I have one, and then when I wake up I am so disappointed."

Edna patted Bessie on the cheek.

"Who knows but that it may happen some day?" she said, and she did not speak of the five-dollar gold-piece that her grandmother had given her to buy a lovely doll with, lest it should make Bessie feel more sadly still.

Long after Edna had reached home again, she thought of little Bessie. When we have had a wish of any sort we can feel for those who have it also; and Edna thought that if she, who had every thing she wanted, longed so for a wax doll, Bessie, who had so little, and was sick and lame, must certainly want it more. In the night she thought of it still, and all of a sudden an idea came to her. In a moment she had jumped out of bed and gone into her mother's room.

"Mamma," she whispered, "wake up just a minute. I've got such a strong thought that I have to tell you."

"Jump in and tell, then," said mamma.

So Edna told all Bessie had said to her, and then went on:

"The gold money grandma gave me would buy a very, very big, beautiful doll, wouldn't it?"

"Yes," said mamma.

"Then half of it would buy one-half as big and lovely?" said Edna.

"Half as big, but probably quite as beautiful," said mamma.

"Well, mamma," said Edna, "then tomorrow buy two dolls, just alike, and let me give one to poor little Bessie."

"I wonder whether your grandma would like you to do that," said mamma.

"Yes, indeed," said papa, who had been awake and listening all the while. "I know my mother well enough to be sure she would."

"Now I can sleep," said Edna, and went back to bed.

So two dolls were bought next day, and both were lovely; and, oh, the rapture on Bessie's little thin face when she took hers in her arms!—*S. W. Presbyterian.*

A Spoiled Child.

A graphic incident in the life of a spoiled child is well told by a writer in an exchange;

Among the passengers on the St. Louis train recently was a woman accompanied by a nurse girl and a boy about three years old.

The boy aroused the indignation of the passengers by his continued shrieks and kicks and screams, and viciousness towards the nurse.

Whenever the nurse manifested any sharpness the mother chided her sharply.

Finally the mother composed herself for a nap, and about the time the boy had slapped the nurse for the fiftieth time, a wasp came sailing in and flew on the window of the nurse's seat. The boy at once tried to catch it.

The nurse caught his hand and said coaxingly, "Harry must not touch, bug will bite Harry."

Harry screamed savagely, and began to kick and pound the nurse.

The mother, without opening her eyes or lifting her head, cried out sharply:

"Why will you tease that child so, Mary? Let him have what he wants at once."

"But, ma'am, it's a—"

"Let him have it, I say."

Thus encouraged, Harry clutched at the wasp and caught it. The yell that followed brought tears of joy to the eyes of the passengers.

The mother woke again.

"Mary!" she cried. "Let him have it!"

Mary turned in her seat and said demurely, "He's got it, ma'am!"—*Presbyterian.*

Nevers—For Boys.

BY EVERETT MCNEIL.

NEVER make fun of old age; no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine and whiskey will do you no good and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never make sport of one of those miserable creatures—a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep rather than laugh.

Never tell nor listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You cannot handle filth without being fouled.

Never cheat nor be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen not weaken your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Never make fun of a companion because of a misfortune he could not help.

A prayer meeting should never drag. When it does those in attendance feel that it is not good for them to be there.

The Occidental Board OF FOREIGN MISSIONS, 920 SACRAMENTO ST., SAN FRANCISCO

At the Silver Jubilee exercises, Mrs. Mary T. Minor, who for more than fifteen years has been president of our Los Angeles Presbytery, presented her report during the hour appointed to hear from the Presbyteries. She reports forty-five auxiliaries. We will here publish the most of it before giving full minutes of the annual meeting.

Woman's Missionary Society of Los Angeles Presbytery.

This society, formed in 1883 at Anaheim, with Mrs. F. H. Robinson as President, has just celebrated its 15th anniversary.

Its growth was healthful and constant and it retained its ample proportions (embracing all of Southern California) until one year ago, sorely mutilated and crippled numerically and financially by our ecclesiastical surgeons, who severed some of its main arteries and removed some of its vital organs in order to form the Presbytery named Santa Barbara. Sadly were we maimed by the loss of these members—for we were "one body fitly joined and compacted together" working in mutual assistance, harmony and love—and none could say to another "I have no need of thee"—

Throughout the bounds of the society the utmost cordiality and true Christian love have ever prevailed; and the executive committee meeting is "a place where Jesus sheds the oil of gladness on our heads."

Many choice spirits from East, West, North and South gather there and "friend holds fellowship with friend"—for there are no strangers in this household and all can "meet around one common mercy seat."

In tracing the organizations of our Auxiliary societies, we find San Diego was formed in July, 1873, and Westminster in 1876. Others have fallen into line year by year, until five new comers were welcomed at our last annual meeting. Of those instrumental in effecting these organizations the honored president of the Occidental Board, Mrs. P. D. Browne, and the State Presbyterial Sec., Mrs. I. M. Condit, have been conspicuous. Special mention should be made of the wives of the clergymen, who have included this service in the press of all that comes into the life of the busy pastor's busy wife.

The officers of the Presbyterial Society and District Superintendents have

also exercised due watch and care over their domains and increased the number of Auxiliaries wherever practicable. With gratitude we count the names of four of the sixteen missionaries of the Occidental Board as among our very own. Coming out from the brightest and best of the daughters of Southern California, they have thus far fulfilled the promise of their youth, and have grown in grace and graces as they have increased in years and experience upon the foreign field.

The names of Amy Saxton Fulton, Minnie Baxter, Mary Hayes Johnson and Katherine Wambold are as household words. Their works praise them and they will surely with the wise, "shine as the brightness of the firmament" and among those that "turn many to righteousness as the stars forever and ever."

Having thus briefly presented this Presbyterial society in its character and condition, a mere glance at what it has done will suffice.

Owing to the vicissitudes of our Auxiliary societies, the frequent change of their officers, and most perplexing of all, the inaccurately kept records, an absolutely correct financial presentation is impossible, and only the aggregated amount contributed to the Occidental Board during the fifteen years will be attempted. The following statistics are taken from the accounts of our well-nigh infallible Treasurer, Mrs. F. M. Dimmick:

From local Societies prior to Presbyterial organization	\$ 421 60
For first five years after Presbyterial organization	3,514 55
Second term of five years of Presbyterial organization	15,568 47
Third term of five years of Presbyterial organization	18,281 94
Sum Total	\$38,281 56

Possibly to some this imperfect story may appear as the full history of the Los Angeles Presbyterial society, but it is only like the hasty sketch that has no value as a picture until its true beauty is revealed by the lights and shadings of the artist's skill. The bare outlines must be filled with the deep shadings and shadows of personal experiences known only to God.

The hopes, the struggles, the disappointments which have led the tried worker in earnest pleading to the ever-present Helper until the words, "My grace is sufficient for thee," have given strength and courage, and the picture of the life work has glowed with the bright high lights of God's verified promises are wrought only by the hand of the divine Master, and seen only by those engaged in the precious work. They cannot be set forth in words, or appreciated by those "whose eyes are holden" that they cannot see them.

I have the pleasure of bringing to this "Silver Jubilee" the "Crystal offering" of the L. A. Presbyterial society, rejoicing if the small gem adds any lustre to its brightness. *Mrs. Mary T. Minor.*

Woman's North Pacific PRESBYTERIAN BOARD OF MISSIONS PORTLAND, OREGON.

Mrs. W. S. Ladd, Pres., Sixth and Columbia sts.
Mrs. S. T. Lockwood, Associate Pres., 371 E. Eighth st. N.
Mrs. H. C. Campbell, Rec. Sec., 741 Hoyt St.
Mrs. I. L. McCommon, Sec. for Women's Societies, 260 Third street.
Miss Mary E. Matthews, Sec., for Y. P. S., 346 North Sixteenth Street.
Miss Agnes Plummer, Sec. for Bands and Jr. C. E. S., 260 Third St.
Mrs. E. C. Stark, Sec. for Sunday schools, 480 Hall St.
Mrs. M. R. Andrews, Sec. for Literature, West Park and Main Sts.
Mrs. H. T. Purdy, Sec. for Box Work, 596 Market Street.
Mrs. A. W. Stowell, Sec. for Missionaries, Vancouver, Wash.
Mrs. E. T. Davies, Sec. for Central Com. 21st and Davis Sts.
Mrs. E. P. Mossman, Treasurer, 349 Twenty-ninth St.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:00 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M. Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, 209 Second St.

Chinese Women's and Girls' Home, 350 Fourteenth St. Visitors always welcome.

* All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

Presbyterial Meeting.

The annual meeting of the Woman's Missionary society of the Presbytery of Portland was held on Wednesday, April 6th, in Astoria. The delegates from Portland left Tuesday evening on the steamer, arriving in Astoria Wednesday morning where they were met by a committee of the Astoria Auxiliary and warmly welcomed and entertained.

The opening devotional exercises were led by Miss Emma Warren of Astoria, who read and commented upon Luke 10—the "service chapter." After a season of prayer, Mrs. M. J. Kinney, of Astoria, in a few well chosen words, welcomed the delegates on behalf of the ladies of Astoria—as sisters in the blessed service of the Master. The president, Mrs. Lee, responded in a happy manner.

The business meeting was opened by reading of the minutes of the fall meeting. Then followed a very interesting report from the corresponding secretary in which she stated that this presbytery now has 15 auxiliary societies with a membership of 390—an increase in numbers of 77 since last year.

The number of magazines taken has fallen off somewhat during the year. Several suggestions as to how this might be remedied were made, among others that of forming missionary reading circles. The importance of beginning with the children was emphasized and an increased circulation of *Over Sea and Land* urged. 18 C. E. societies were reported, the members active and earnest. The pledges for mission work in most cases have been fully met. Mrs. Kelly, the Junior C. E. secretary, reports 3 societies as having dropped out during the year, the others all doing good work.

The report of the C. E. secretary, Mrs.

Walrath, was read by Miss Saxton. No reports were received from the secretaries for literature and box work.

The treasurer, Mrs. Coman, gave a full and interesting report in which she stated that, as a whole, the amount of money given during the year showed somewhat of an increase over that handled the year previous.

These reports were followed by a delightful solo by Mrs. J. T. Ross, of Astoria.

A conference on "Lines of Advancement of Mission Work in Different Countries," was participated in by a delegate from each auxiliary, each taking up a different country and giving interesting items. Committees were then appointed and the ladies adjourned to partake of a bountiful lunch spread in the basement of the church.

At 1:30 the meeting was opened by Mrs. Lockwood, who read and commented upon Ps. 91, followed by prayer. At 2 o'clock came the roll call of auxiliaries. Most of the reports were very encouraging, showing progress along all lines. After the thank offering was taken up, Miss B. Pearl Holden favored us with a solo which was highly appreciated. At 2:30 we enjoyed a "Half Hour with our Chinese Friends," during which Mrs. Holt gave a very interesting history of the work among the Chinese. She had with her two of the girls from the Chinese Home, one of whom, Ah Froon, is in training at the Portland Hospital. She gave the ladies a very pleasing description of her work there. Ah Tai gave a short recitation and the girls then sang together, in both English and Chinese.

At 3:30 Miss Saxton presented "News from our Missionaries:" Dr. Maud Allen, Mr. Andrews, Dr. Leonard, Miss Strong, Mrs. Doughty and Miss Brown. The latter of whom takes the place of Mrs. Campbell (nee Laura Preston) among the mountain whites.

The message from the N. P. Board was given by Mrs. Lockwood. Mrs. Lee spoke of the work among the Freedmen and urged that when making our contributions, we do not forget the special board to which this work has been assigned. After the reports of Committees had been heard the following officers were elected for the ensuing year: Pres., Mrs. W. B. Lee; vice presidents, Mrs. H. N. Scott, Mrs. A. N. Worth, Mrs. W. E. Warren, Mrs. James Wilson, Mrs. James Garson, Mrs. Sydney Smith, Mrs. Earl Brouangle; rec. sec., Mrs. Nevigold; cor. sec., Miss N. E. Taylor; Band sec., Mrs. P. Kelly; Box sec., Mrs. Donnell; Sec. of Lit., Mrs. L. M. Cox; C.E. sec., Miss Edna Protzman; treas., Mrs. Coman.

An invitation from Mizpah church to hold the fall meeting there, was read and accepted.

This closed a very interesting and helpful session of the society and all the delegates united in expressing the heartiest thanks to the ladies of the Astoria Auxiliary for their hospitality so much enjoyed by all present.

Home Missions.

CALIFORNIA OFFICERS:

Mrs. Willis T. Perkins, Pres., 614 Sutter street, S. F.
Miss Mabel Bigelow, Cor. Sec., 3014 Buchanan street, S. F.
Mrs. J. P. Prutzman, Rec. Sec., 1532 Grove st., S. F.
Miss Grace H. de Fremery, Y. P. Sec., Box 64, Oakland.
Mrs. R. S. Forsyth, Sec. Freedmen Sta. D. Los Angeles.
Mrs. E. H. Jenks, Box Sec., 1419 Post St. S. F.
Mrs. F. S. Page, Sec. Lit., 120 11th St. Oakland.
Miss M. E. Chase, Treas. Conting't Fund, Box 394 Los Angeles.

Miss Clara Pierce, Editorial Sec., San Anselmo.
For all H. M. Literature apply to Mrs. F. S. Page, 120 11th St., Oakland.

Articles designed for this column should be sent to Miss Clara Pierce, San Anselmo.

Articles for publication should be plainly written, name especially so, on one side of the sheet, and should reach the office at least ten days prior to date of issue. News items should be received not later than Monday morning.

The Presbyterian Annual Meetings.

Advance has been *Oakland's* watchword. Two new Auxiliaries have been welcomed to her ranks; many C. E. Societies not hitherto contributing have fallen into line; quarterly payments have gained in favor, and Mrs. Curry who has sat over against the treasury and counted the "Shekels" reports a splendid increase in offerings. The meeting at Berkeley was large and enthusiastic. Reports from Auxiliaries, answering questions previously sent out by the President, were full of suggestive thought. Leading features of the afternoon session were the pathetic Alaskan story by Mrs. Fox, Mrs. Brush's "Hints," and the inspiring addresses of Mrs. Perkins and Dr. Carson.

Stockton's annual meeting, held at Fowler, was notable for high spiritual tone, able leadership in the President, Mrs. McElwee, sustained interest and a gratifying attendance from the Auxiliaries of Fowler and Fresno. A pleasant feature was the presence of a goodly number of ministers. Rev. Mr. Stewart, pastor at Fowler, gave the address on Home Missions.

San Jose's hostess was its youngest auxiliary—Palo Alto. The meeting was profitable and inspiring. Interesting letters from the fields were read. The absence of Synodical officers was deplored, but a stirring letter from Mrs. Pierson, announcing that the Woman's Board closes the year without debt, struck a chord of rejoicing. The C. E.'s report many members in the Tenth Legion, many names on the Honor Roll, increasing desire for missionary intelligence, and a growing spirit of consecration to missions.

Sacramento commends to her sisters two features tried this year; 1st, on the last page of the annual program a map of the Presbytery was neatly mimeographed, showing the location of churches, those having auxiliaries being marked with a star; 2nd, an hour spent in Bible study under the leadership of a pastor proved most helpful spiritually. *Sacramento* has fulfilled her pledges, made a good increase in contributions, is gaining in quarterly

payments, and has four new auxiliaries.

Benicia, like a good mother who loves all her children equally yet on occasion centers interest and outlay on one—perchance a son who goes to college or a daughter who takes a trip abroad, has in sending Dr. Fish to Corea done most this year for the Foreign work. But she has done well in Home work. The meeting at San Rafael was one of stimulus, encouragement and distinct spirituality.

San Francisco met in Mizpah church. Personal responsibility was the keynote. The Synodical committee, led by Mrs. Prutzman, discussed "What's to be done? and Who's to do it?" Reports from auxiliaries showed the reflex influence of mission work; more looking unto Jesus, more and better work, gain in all directions, spiritual power, interest at home, giving to others. The grand total of the year's gifts has been more than \$2400. More voices were heard than at previous meetings. During luncheon Presidents of auxiliaries gave hints of their work. The advance of the young people is little short of miraculous. It is certainly marvelous. (Their exercises will be reported later.)

Santa Barbara, "with fixed ideas of loyalty to church methods and of the Presbyterian as a channel between the Woman's Board and its Auxiliaries, has in the past six months collected freight of needs, instructions, suggestions, and encouragements, from magazines, handbooks and synodical sources, enveloped them in prayer, stamped them with the seal of the Saviour's command and headed the bill of lading with, 'Ye are co-workers with Christ. Seek information. Study the Monthly. The King's business requireth the best methods. Our country for Christ.' The return freight was listed as: Quarterly payments begun. New interest in Synodical objects. More H. M. M.'s taken. Local Contingent Funds Started. Loyalty evinced. Spiritual advance. Miss Raymond flashed light on Utah problems, and Mrs. Walker responded to all queries, mirrored the whole work and was herself an inspiration to loving, obedient service."

Los Angeles celebrated her Crystal Anniversary. The presence of charter members, the timely "Reminiscences" of Mrs. Forsythe, and the beautiful Poem by Mrs. H. A. Newell, gave special interest to the occasion. Gathered "straws" showed 115 new members in the old societies; five new societies enrolled; new methods adopted; more prayer offered; deeper spirituality manifested. The "Open Parliament" was helpful to the "laity," while the "Four Corners Conference" of officers was going on—a new departure but much approved. From Secretaries' corner came a request for a "Sentinel" committee on Mormon work. Enumeration of the "tithes and shekels" was cheering—an increase of 10 per cent had been made. A notable feature was the large representation from Y. P. societies. Their "Telegraphic" reports were brief, pointed and comprehensive.

Occident Sunday School.

LESSON VI. May 8, 1898.

The Marriage Feast. Matt. 22:1-14.

PROF. JOHN H. KERR, D. D.

(San Francisco Theological Seminary.)

Golden Text: "Come, for all things are now ready." Luke 14:17.

INTRODUCTION.

Place, Jerusalem. Time, Tuesday, April 4, 30 A. D.

It was late in the afternoon of Sunday, April 2, 30 A. D., when our Lord reached the temple. His trip from Bethany over Mount Olivet and into the city had been one continuous ovation. The shouts of "Hosanna" which doubtless proceeded in the first place from the Galileans, were taken up and repeated by the increasing crowds of people. And when some of the Pharisees, who were near Jesus, suggested that He should rebuke His disciples for their words, He promptly responded, "I tell you that, if these should hold their peace, the stones would immediately cry out." It was most fitting that such a royal welcome should be extended to Him who was indeed the Messiah of God.

Humanly speaking it would not have been safe for Jesus to have remained in Jerusalem during the night. The triumphal entry had for the time being absolutely paralyzed the Pharisees. Their own confession was, "Behold, the world is gone after Him." But it was not safe in the city. "And Jesus entered into Jerusalem, and into the temple; and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve" (Mk. 11:11).

Early Monday morning the Master returned to the city. It was upon this trip that He saw the fig tree which by virtue of its having abundance of leaves gave promise also of fruit. But coming to it, He found no fruit and immediately pronounced a curse upon it. This was the only direct miracle of judgment performed by the Saviour. Jesus had probably spent the night on the mountain and had had nothing to eat and consequently was hungry. But we cannot believe that the disappointment in not finding food was the only reason for His cursing the tree. "The cursing of the fig tree has always been regarded as of symbolic import, the tree being in Christ's mind an emblem of the Jewish people, with a great show of religion and no fruit of real godliness."

Reaching the temple Jesus immediately drove from the sacred precincts those who were invading it with their business enterprises. It was an authoritative act on His part, and it was also at the same time unquestionably meant as a severe rebuke to the priesthood who had permitted business life to invade the temple. Then the children, taking up the shouts of the previous day, greeted Him with "Hosanna to the Son of David." All things seemed to conspire against the Jewish leaders. With hatred in their hearts they hung around the Saviour watching for an opportunity to destroy Him. Throughout that day He continued to teach and to heal, but no move was made by Him to establish the kingdom the people were expecting. And so Monday closed and Jesus again withdrew for the night from the city. And now the leaders recovering somewhat from the effects of the triumphal entry and the cleansing of the temple laid their plans to destroy Jesus.

On Tuesday morning Jesus returned to the temple and was immediately waited upon by the chief priests and elders who demanded His authority for doing as He had done. It was to be a day of conflict—it was also His last day in the temple. For the events of this day, see Matt. 21:23, 25:46; Mark 11:27, 13:37; Luke 20:1, 21:36.

THE LESSON.

The parable which constitutes the present lesson was uttered this last day in the temple. Remembering the situation, the attitude of the Jewish leaders and Jesus' position, it is easier to understand its teachings. The parable must be carefully distinguished from the kindred parable of the Great Supper, preserved for us in Luke (14:16-24), the circumstances and application of which were quite different from that of this parable of the Wedding Feast.

"Jesus answered and spake." He was being pressed on all sides by the surging crowds. Many questions were being asked. His answer is by a parable. It is a King who is making a feast for the son whom he has selected for royal honors (cf. the choice of Solomon in 1 Kings 1). It was an oriental custom to announce before-hand to invited guests an approaching feast and then immediately before to send forth a second invitation. Manifestly we must interpret the King as God and the Son as Jesus. The first invitation had been extended by the prophets of Israel, announcing to that nation the coming Messiah. As Bruce says, "This aspect of the prophetic ministry was welcomed. Israel

never responded to the prophetic demand for *righteousness*, as shown in the parable of the vine-dressers, but they were pleased to hear of God's gracious invitation in the latter days, to be invited to a feast in the indefinite future time."

The second invitation to the Jews was that given by John the Baptist and Jesus Himself when they announced that the Kingdom of Heaven was at hand. Then came "other servants" who had definite instructions what to say. They were not only to invite to the feast but also to speak of the preparations that had been made for it—preparations on a vast scale, amply sufficient for all who would come. These were the apostles.

But despite these urgent invitations, the subjects saw fit to disregard them and to busy themselves with attention to other things. Others, however, went farther and mistreated and even killed the messengers. So practically the Jews had acted and were yet to act to the heralds of the cross. And vengeance came upon them, for the destruction of Jerusalem which took place in 70 A. D., was a divine judgment on Israel for their rejection of Jesus.

Then the surviving servants returned. To them the King announced the unworthiness of those who had been bidden. But unwilling to have the preparations wasted, He sent them forth to bring in from the highways guests for the feast. So the Lord turned away from Israel and the Gospel invitation was sent forth to the Gentile world—the foreign element to be found in the open places of the city. Thus the feast was furnished with guests. It is said that as many as they found, both good and bad, were gathered. The Gospel was designed to meet the needs of all. The Jews in refusing to accept the provisions of the Gospel simply diffused them to the Gentile world (Romans 11:11-12).

The man without the wedding garment (11-14). This part of the parable manifestly assumes that the guests were supplied with robes by the king. Since they were drawn from the poor classes, it is evident that they could not fittingly array themselves. When the king came to see his guests, one was seen without a wedding garment. Had he refused to accept the one provided for him, or had he slipped in some other way than by the regular entrance? Blame rested upon him at any rate and hence the king's command. "How weird and frightful, for the wanderer who has lost his way, the night, when clouds cover the heavens, and through the deep darkness the howling and teeth-grinding of hungry wolves strike the ear of the lonely one! Truly no figure could more impressively describe the anguish of the God-forsaken."

Christian Endeavor

TOPIC FOR SUNDAY, MAY 8.

Things my Denomination has Accomplished.

Eph. 5:25-27. Ps. 87:1-7.

What has our denomination accomplished? No man can tell. The lives that it has nurtured and quickened, the souls it has been the means of winning to Christ, the principles it has represented and the truth it has preserved and proclaimed—these are not to be measured in any human bushels. They have been our humble offering to our beloved Master, and if they have earned his "Well done," we can ask no more.

Every edifice erected for divine worship is a testimony to the presence and power of religion. In a larger sense our church has stood for centuries as a witness to the reality of the gospel of Jesus Christ. In times of doubt and darkness, of lax belief and laxer living, in the face of direct and fierce opposition, she has remained steadfast and immovable, holding fast the great doctrines of truth. The power that Presbyterianism has thus exerted is beyond all of man's power to reckon. Only the perfect day can reveal it.

The ministry of giving is recognized by the Presbyterian church. Last year her members gave more than thirteen millions of dollars for the support of churches and for missionary and benevolent work.

The extension of republican ideas always results from an extension of the Presbyterian system. It was John Calvin who first gave the world an adequate view of the power and dignity and right of the individual. Man, under God, he held to be above popes and princes and potentates. The germ of the Declaration of Independence may be found in the theology of the great first Presbyterian.

The divinely given and divinely inspired word of God has ever been exalted by the Presbyterian church. She has stood strong for the blessed Book, and for the right of all men to own and read it. Our fathers have proved their loyalty to the old Bible in many a martyr-fire and amidst fiercest storms of persecution. That which cost them so much we should not lightly esteem. In our hands has been placed, as a sacred heritage, a love and reverence for the Holy Scriptures; by our faithfulness to them may be determined our faithfulness to God.

More than one-fourth of all the missionary work of the world is done by Presbyterian churches.

A characteristic of Presbyterianism is its zeal for education. It has furnished the impulse that has brought into life countless schools and colleges. Much of our missionary work is educational, since we believe that the mind that is enlightened can best serve God. Its ministry has always been an educated ministry, and last year it had under its care fourteen hundred students who are to preach Christ's gospel.

Duty is a big word in the Presbyterian vocabulary. Loyalty to duty is a fundamental truth in our theology. Not the least of the accomplishments of the church has been the training of a countless army of men and women to be faithful to duty, regardless of everything. We are not true to our church unless we are true to all our duty.

Our church is to day teaching more than a million pupils in its Sabbath-schools—an accomplishment beyond the power of man to measure.

Last year our denomination organized one hundred and sixty-two new churches in the United States, and assisted in the erection of one hundred and ninety-four church buildings. It added to its rolls more than fifty-seven thousand persons on confession of their personal faith in the Saviour. Within the past twenty years it has added more than a million.

The adherents of all the churches in the world holding the Presbyterian system number about twenty-five millions.

The Presbyterian church has been in the forefront in missionary enterprise. It now supports 708 missionaries, as well as 1,802 native workers, in foreign lands. The number of communicants in our foreign mission churches is 30,644, with 25,902 Sabbath-school scholars. The work abroad and the work at home have gone hand in hand. We have 1,416 home missionaries, besides 308 missionary teachers. These are in addition to the 175 ministers and 204 teachers who are engaged in the Freedman's work in the South.—*Forward.*

Answers to Correspondents

REV. THEO. F. BURNHAM, VALLEJO, CAL.,
EDITOR IN CHARGE.

[THE OCCIDENT will try to secure answers in this department to such reasonable questions as may be submitted. Address all communications to the editor in charge as above. To insure an answer, the question must be signed with name and address; but the replies will always be made by the number of the question and no names will be printed. Questions touching religious experience, church work, doctrine, polity and history are solicited as well as interpretation of Scripture passages.]

Question No. 122. Is the clause, "The rest of the dead, etc.," in Rev. 20:5, sus-

tained by good manuscript authority? Is it not wanting in the Sinaitic and in the cursives No. 1160 and 1209?

Ans. It is omitted by the Sinaitic and Tischendorf gives a very satisfactory reason alleging *homoioteleuton*, i. e., a skipping of words by the copyist, because another near preceding clause had a like word as its ending, and he (the copyist) thought he had given the later clause when he found it ended with the same word. In the Greek, *chilia*, etc., ends verse four and occurs in the passage in question. As the cursives 1160 and 1209 only contain the gospels, of course the passage is not found in them. But the evidence for its genuineness is abundant. It is found in the Alexandrine (uncial) and in the Vatican (B2), for B does not contain the Book of Revelation. It is also in the Vulgate, Coptic, Armenian and Aethiopic versions. The most learned textual authorities accept it without question, such as Tischendorf, Tregelles and Westcott and Hart.

Ques. No. 123. For what service did Judas receive the thirty pieces of silver? Since every one knew where Christ was, and he made no attempt at concealment, what was there to betray?

Ans. Judas knowing the program of the movements of Jesus could serve his enemies by pointing out the right spot and time for the arrest. Then as it was night and they used lanterns, it was well to have the one to be arrested identified by one well known to him. Further men of such character as Judas, do not always feel the need of earning the rewards of their infamy, but only care for the money thus secured.

Ques. No. 124. Was Joseph justified in calling his brethren spies when he knew better, and in the other things whereby he troubled them?

Ans. Joseph was trained in a school of diplomacy where such methods were common and considered in good form. His *ultimate purpose* was good, but with our light on the subject of morals, we could not adopt his course and feel that we were doing right. Tell me what you think of Quaker guns?

Ques. No. 125. Can we be justly punished twice, once in the person of Christ and once in the person of the sinner? If not, then the penal theory of atonement must work out either a limited atonement, or a universal salvation.

Ans. If you make your penal theory strictly a *quid pro quo* you are driven to the dilemma which you suggest. That view however is rarely taught. Sin needed an expression of its ill desert, there was something in the divine holiness and justice which required some indemnification of insulted Deity. In the sufferings and death of Christ God shows that sin is no trifle in his sight, and that each sinner deserves the infliction of penalty.

Our Exchanges.

In the Name of Humanity.

From the Interior:

The United States is just now in pretty sober mood. Athwart its path looms the portent of a great crisis. In the name of humanity and of Christian civilization a day of the Lord, a judgment day, is at hand.

For one thing, war or no war, the unspeakable infamy of the "Concert of Europe" in relation to Armenia is not going to be duplicated by the United States in relation to Cuba. One culminating infamy of inhumanity of that sort is enough for our century; enough at any rate for the closing decade of it.

The simply fiendish character of the Spanish misrule in Cuba—exactly the same in spirit that it has been for four hundred years—is at length blazoned before the world. As the Senator from Vermont with his absolute candor declared, the strongest appeal is not the barbarity practiced by Weyler in his hideous policy of extermination by starvation, or the blowing up of the Maine, but the spectacle of a million and a half of people, the entire population of Cuba, struggling for freedom and deliverance from the worst misgovernment known to history. All the evidences confirm the unqualified and irredeemable badness of colonial government by Spain. It has been tolerated already too long. It is incredible that a great, free country like our own, close at hand, should have the heartlessness or the cowardice to shirk the responsibility and just pass by on the other side. No, the United States is not another "Concert of Europe."

Whatever right of ownership or of political domination Spain may ever have had in Cuba, the horribly selfish, cruel, and treacherous "mother-country" long since forfeited. In the name of humanity, it is time for the leading Republic of America to call off the tragedy.

To do this is, moreover, as real a kindness to Spain as to Cuba. The Spanish cause in Cuba is doomed. It is absolutely without sympathy. Efforts to prolong it only sink the Spanish people into abject poverty and more hopeless and crushing bankruptcy. Doubtless the Spanish government would let go, if it dared to. In the country of the Inquisition and the bull-fight and general illiteracy among the people, "Spanish pride" has not only lost out of it every element of honor, but has put out its own eyes.

As Mr. Beecher, twenty-five years ago, declared in view of the horror of

the Virginius affair, of which the Maine atrocity was only a repetition: "If war must prevail, take it out of the hands of hatred; take it out of the hands of prejudice and animosity; take it out of the hands of greed and lust and ambition, and put it into the hands of justice, clear, cool, deliberate." In the name of humanity, in the name of everything sacred in Christian civilization, it is time for America to say to Spain: "The end is come; the cause shall be removed; Cuba at last shall be free." The blowing up of the Maine in the Havana harbor—let it remain in history as the fitting punctuation-mark at the end of Spanish misrule.

Preaching to Sinners.

From the Lutheran Observer:

Ministers have criticised Mr. Moody's preaching, because he directs all or nearly all his preaching to sinners, although his audiences are made up almost entirely of members of churches. This fact is an indication that members of churches appreciate such preaching, and that it is not misdirected. While ministers should adapt their discourses to the character and needs of their audiences, it is not likely that preaching against sinners in ordinary congregations is misdirected or wasted. Doubtless, if a close investigation were made, it would be found that not a few congregations of the present day are like the churches of Asia, whom the angel of the Apocalypse condemned for their sins.

Many in the churches today are like those of Sardis, having "a name to live, but are dead," and others are lukewarm like Laodiceans—"neither cold nor hot"—and these should be admonished to repent. The sins of church members are often exposed to the public, and scornfully commented upon by the secular and satanic press. Many could and should offer the confession and prayer of David in the fifty-first Psalm, and repent of their "secret sins" in the sight of God, and of sins that are not secret even in the sight of men. The "hidden things of dishonesty" in business; the dissimulation and deceit in intercourse with others; the evasions of duty and the slandering of neighbors—all these and other sins of omission and commission can justly be laid to the charge of many backsliders in the churches "who profess and call themselves Christians." Doubtless there are many such among the multitudes who attend Mr. Moody's meetings, because they feel the need of his sharp rebukes of their sins, and are induced to forsake them.

A distinguished jurist once remarked that the kind of preaching he liked best was that which "made him feel that the devil was coming after him in his pew!" The consciences of *honest* hearers will respond to such preaching, and there is too little of it in many pulpits at the present day.

Pastoral Visitation.

From the Presbyterian:

Pastoral visitation is not to be done with a rush. The minister is no postman nor telegram deliverer. He is Christ's messenger, carrying cheer, love, kindness, sympathy and help to the home. As such it ill becomes him to pass from house to house with a hurried recognition, and then congratulate himself upon the numerous calls which he has made during the year. Nor, on the other hand, is there any necessity for his going to the other extreme. It is in bad taste to remain so long in the rounds of visitation as to be either tiresome or unwelcome. A golden mean is to be observed. Much depends on the object to be secured. Time must be taken to attain it properly and satisfactorily. If it is admonition, it is to be administered seriously, Christianly and respectfully. If it is to convey comfort to the sick, it should be done with devoutness, kindness and appropriateness. If it is to give counsel, it should be free from all perfunctoriness, and characterized by friendliness and timeliness. If it is for special prayer or family instruction, it must not be marked by railroad speed, but with due regard to need and circumstance. If it is merely for a social chat, while it is not to be so short as to fail of its purpose, neither is it to be so protracted as to cause one to be voted a bore. In brief, a pastor's call should not be mechanical, but warm, hearty, responsive, stimulating, timely and helpful, regard being had to occasion, object and condition.

All men are living on the sparing grace and mercy of the Lord Jesus Christ. There's not a being that lives and palpitates on earth that, as God looks upon him from the standpoint of his law and of His own nature, is not an object of forbearance, of long-suffering kindness, of forgiveness, ineffable and unspeakable; and what, to the eye of God, must be the spectacle of snarling, criticising, envious, jealous, slander-spreading, credulous-of-evil men, all through human life, and what a hideous spectacle it is! Ought there not, then, to be some lenity toward each other on the part of men who arewhelmed in a common catastrophe?

Manners and Ministers.

Of course, manners may be only a varnish on the outside, without a real courtesy and gentlemanliness within. Perfect manners may be put in sheep's clothing covering a wolf; white sepulchers may be of polished marble. Manners may be like the wonderful smile of the cat, in "Alice in Wonderland," that lived long after the cat had disappeared. They are the forms of courtesy, and like all forms may have lost vitality. Sometimes they may run to seed, as in ultra-fashionable society. But society's simperings are not the only good manners; the ball-room model is usually an example of evolution reversed—a gentleman's Simian descendant. Instead of expressing courtesy within, manners may be the result of posing before a mirror.

But there may be a reality behind the manners. Boorishness implies a lack of fine perceptions, if not a lack of heart. In the end, what we are will make itself felt, but first, we are judged by what we appear to be. Many good old saints in the ministry never conform to conventions, and yet are loved and respected, but it is because the people have learned what they are, in spite of their bad manners; a younger man, unknown, acting in the same way, receives contempt. Manners never make a gentleman, but enable a gentleman to express that which is within; just as the study of harmony will not make a musician, but only enables a musician to express the music which is in his soul. They show the way that the gentleman ordinarily acts; they disarm prejudice and make it easier for the man to show what he really is. Acting conventionally arouses no opposition that by character we must overcome. Manners are society's laws, and society dislikes an anarchist.

If that be true, certainly the minister, of all men, needs to look well to his manners. He is entrusted with a message; he cannot afford by unpleasing action to arouse opposition, or even to divert attention from his theme. So long as we act conventionally, no one particularly notices us, and we are left free to do our work. We need to conform to society's usages. There may be higher laws which will compel disregard of the lower, but we need to be sure that there is a principle involved. The man in the pulpit, however unconventional he may be in presenting truth, needs to be conventional in demeanor, lest divert attention from his message. Good manners make us inconspicuous.

In action in the pulpit good manners are demanded. A minister need not cultivate peculiarities; they will grow like weeds in spite of all efforts. The message of the pulpit may not always please the congregation; manners may make it unnecessarily obnoxious. Usually reverence and good manners will coincide. When a congregation is asked to join in worship, and the minister spends the time in fumbling sermon notes, or in conversing with a brother minister in the pulpit, which is more prominent—bad manners or irreverence? It is discourteous toward the congregation; what is it toward God?

But as pastors, especially, ministers need good manners. A faithful pastor is intensely a society man. A large portion of his time is given to associating with people. He meets all grades of society. Good manners are at home everywhere. Obsequiousness in a refined home is in bad taste and produces contempt; lack of courtesy in other homes is an impertinence. The condescension, paternal airs and assumptions of superiority with which some ministers visit the poor is both unmannerly and hateful to God. The man of real good manners has not different codes for different classes; he believes that word: "all ye are brethren."

Some one has said of her pastor: "Our pastor may not be a genius; there are many better preachers; but we all know that we never have to apologize for him or his actions; we know that on any occasion he will not disgrace us by infelicities in speech or behavior."—*Christian Work*.

Help Us To Save The Children.

The Directors of the San Francisco Orphanage and Farm have purchased a small farm near our San Anselmo Theological Seminary. It was found that the property so kindly given by Mrs. Hearst, was too far from any town, etc., but through the generous gift of Mrs. Hearst in the place of her former gift, together with smaller ones we have been able at last to purchase this place and to pay for it with the exception of \$1500. Mr. Robert Dollar of San Rafael has most generously promised us the lumber for a home for our 116 children the moment we raise the final \$1500. "Many hands lighten toil" Will not our Sunday schools, King's Daughters, Christian Endeavor, private individuals and all who love children send us at once a donation? Your gift at this time will be multiplied tenfold. Will you send a gift however small (or large) at once? to the treasurer, Mrs. W. B. Noble, San Rafael, or to 901 Powell St. San Francisco, to the president, Mrs. P. D. Browne.

Death of the Rev. G. F. Verbeck.

The Rev. G. F. Verbeck, D. D., expired in his residence at Reinan-zaka, Tokyo, on Thursday March 10, at 12.20 p. m. He had been ailing for some three weeks, but his condition did not suggest serious uneasiness or oblige him to keep his bed all the time. On Thursday, he seemed better, but towards noon he lay down, desiring his servant to bring lunch to his bed-side. The servant obeyed, but in the act of swallowing the first morsel, Dr. Verbeck expired. Dr. Whitney, who lives close at hand, was summoned at once, but death had apparently been instantaneous. There can be no doubt that the cause was heart-failure, for the symptoms of the illness had clearly indicated trouble of that nature. Dr. Verbeck was in his sixty-ninth year and had spent some forty years in Japan. The first era of his sojourn was passed in Nagasaki. There, by untiring assiduity, he acquired admirable mastery of the Japanese language, written and spoken; a mastery so exceptional that he was able to preach fluently in the vernacular. Indeed, his capacity in this respect was almost without parallel, and considering his linguistic facility, his gift of oratory, his single-hearted devotion to the cause of Christian propagandism and the fine example of his blameless life, he may be said to have contributed more to the spread of Christ's creed in Japan than perhaps any other of the noble men whose lives have been given to that purpose. There is, in truth, no brighter chapter in the history of American intercourse with Japan than the chapter which tells of the work done by Drs. Brown, Hepburn and Verbeck. In the field of education and even in the realm of politics Dr. Verbeck played an eminently useful but always unostentatious part. His transparent sincerity of character won the immediate confidence of all that came into contact with him, and his clear insight, just views and unselfish sympathy made him an invaluable counsellor. It was he that organized the *Kaisei Gakko*, Japan's first college, the embryo of the present University, and many schools now flourishing derived able and kindly assistance from him in their early days. How much aid he rendered to the politicians of the *Meiji* era in carrying out their progressive programme, we cannot attempt to estimate: but curiously enough, on the very night before he died, the present Prime Minister and Count Okuma, little thinking that the subject of their conversation had only a few hours longer to live,

reminded each other that in a memorial penned by him at the time of the Restoration, he recommended the measure which probably contributed more than any other to promote the spread of liberal ideas in Japan, the despatch of publicists to Europe and America for the purpose of studying the civilization on which Japan had so long turned her back. The death of such a man is not merely a source of keen grief to innumerable friends; it is also a loss to Christianity.

The Rev. Jas. H. Ballagh, in a letter referring to the late divine, says that he was a Hollander by birth, an American by adoption but failed to get his naturalization papers, so that I. J. M.'s Government accorded him the peculiar privilege, for himself, and the members of his family, of citizens for periods of one year at a time. This privilege was especially granted in view of his long service in educational and parliamentary matters, for which also he received an Imperial decoration some years since.—*Japanese Mail*.

A one-sided view of any object gives a very imperfect, and oftentimes erroneous idea of it. No object is clearly perceived by viewing it from but one standpoint. If a man is buying a horse he goes before him, and behind him, and from one side to the other; he walks him and trots him, then makes his decision. If a coin is suspected of being counterfeit, it is thrown on the counter to see if it has the true ring, then it is placed in the scales to see if it has the true weight. It must have both the weight and the ring to prove it genuine. Moreover, a merely external view of an object may be very misleading. The outward appearance of a house may give no correct or adequate idea of the beauty or convenience of the interior. To form a correct estimate of the building you must not only see it from the outside but enter, and go from room to room, from cellar to garret. Your knowledge is then definite and personal. The Tabernacle, which Moses, by the command of God, reared in the wilderness, is a practical illustration of the principle. Looking at it from without, it was a plain, simple structure, with no special outward beauty that it should be desired. Its beauty did not appear to the external observer. Only to him who entered was its hidden beauty made manifest.—*Treasury*.

I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.

Distinguished Sons of Preachers.

This list is not exhaustive, being culled from a much longer one, but it is a fine array of names, and speaks for itself of the influence of the manse.

Poets.—Joseph Addison, Samuel T. Coleridge, William Cowper, Ben Jonson, Oliver Goldsmith, Alfred Tennyson, James Russell Lowell, Oliver W. Holmes, Edward Young, John Keble.

Artists.—Joshua Reynolds, Christopher Wren.

Essayists.—Matthew Arnold, William Hazlitt, Leigh Hunt, G. Ephraim Lessing.

Historians.—Archibald Alison, James A. Froude, George Bancroft, Henry Hallam, Francis Parkman, William Robertson.

Philosophers.—Ralph W. Emerson, Karl W. F. Schlegel, Thomas Reid, F. W. J. Schilling, Francis Wayland, Noah Porter.

Jurists.—Lord Ellenborough, Stephen J. Field, William Strong, David Brewer, David D. Field.

Presidents.—Grover Cleveland, Chester A. Arthur.

Statesmen.—Henry Clay, Edward Everett, Sir Wm. Harcourt, John B. Alford, Allen G. Thurman, Wm. E. Foster.

Signers of the Declaration of Independence.—John Hancock, R. T. Paine, Francis Lewis, William Williams, John Witherspoon, George Taylor, George Ross, Samuel Chase.

Hymn Writers.—Benjamin Beddome, John Mason Neal, James Montgomery.

Preachers.—Henry Ward Beecher, Jonathan Edwards, Frederick W. Farrar, Norman MacLeod, Adolphe Monod, Charles Spurgeon, Richard S. Storrs.

Be Gentle.

Whenever you want to criticise the minister, please be gentle. Consider that he is only a frail man, that he has many burdens to bear of which you cannot know, and that whatever may appear wrong in him is often only an appearance. At any rate, he is placed in a most embarrassing position. He must reprove, and yet not offend. He must warn, and yet not lose his influence. He must somehow adapt himself to all, or some will feel slighted. He may sometimes relax, and in simplest jest try to lighten the burden he bears, and yet, because he is the minister, some will take offense.

But he is not perfect. And when any imperfection is seen, it should be treated with kindness. Only those who are perfect could scorn and cut one who had made a mistake, and they would not. Remember always, when "giving it" to the minister, to deal gently. You who speak have your faults, and with what measure ye mete, it may be meted to you again.—*Cromer*.

"I am getting my best year's study since I entered the pastorate ten years ago," said a busy minister the other day. "How do you do you manage it?" we asked, knowing about his numerous lines of activity. "One secret of it," he replied, "is that, instead of spending half or three quarters of an hour in the morning on the newspaper and almost as much time at night on the evening edition, I devote not more than fifteen minutes a day to the daily paper." No intelligent person can afford to slight newspaper reading, but we fancy that not only professional men but the average member of society spends far too much time in poring over its columns.—*Congregationalist*.

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Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

BOOK REVIEWS.

THE ODD ONE, by the Author of "Probable Sons," etc.; illustrated by Mary A. Lathbury. Fleming H. Revell Company, New York, Chicago and Toronto; American Tract Society, 637. Market street, San Francisco. Price, \$1.00.

This is a charming story of a little girl, who had learned the beautiful text, Rev. 7:14, and who felt that she must pass through "tribulation" in order to enter the kingdom of heaven. While seeking to get herself "put into the text," her childish but wise conversation on the subject becomes helpful to several of her adult friends, who have had tribulation enough, but have not learned its uses nor received the peaceable fruits thereof. The illustrations are artistic and appropriate. It is a beautiful book in every sense of the word.

RECOLLECTIONS OF A NONAGENARIAN, by Rev. J. C. Holbrook, D. D., LL. D.; The Pilgrim Press, Boston and Chicago; Pp. 351. \$1.00 net.

The name of Dr. Holbrook is widely known and honored in the Congregational denomination. As a leader in the movement which made that denomination for the first time a power outside of New England, as one of the founders of Chicago Theological Seminary and Iowa College, as pleader in England of the cause of the American freedmen, as aggressive and efficient secretary of the New York State Home Missionary Society, Dr. Holbrook has rendered service of no ordinary value. Yet this volume, prepared only at the earnest solicitation of friends, speaks so modestly and unassumingly of Dr. Holbrook's work, that all suggestion of vanity or boasting is lacking. Of special interest are the letters which Dr. Holbrook wrote to his wife while he was employed in Great Britain raising funds for the aid of the freedmen just after the Civil War. These letters show the character of the man and his work; a simple-hearted, loving, faithful spirit united with a culture by no means inconsiderable and intellectual abilities of far more than the average rank. The book is interesting reading, even to those who may know nothing about Dr. Holbrook.

Magazines.

The April number of the *New England Magazine* opens with an article on the famous wood engraver, William James Linton, who recently died at New Haven. The author, Mr. Burton J. Hendrick, is himself a resident of New Haven to whom Linton was long a familiar figure, and his enthusiastic and interesting account of the varied and busy life of this many-sided genius will be appreciated. "A Study in Community Life," by Dr. J. L. M. Curry, deals with the early settlement of Alabama and the conditions of life which existed among the early pioneers in that place. "Old Time Factory Life in New England," by A. K. Fiske, is a most inter-

esting study of life in a New England factory village forty-five years ago, recalling the author's own experiences and observations. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The Easter number of the *Woman's Home Companion* is adorned by a superb cover-page, by J. C. Leyendecker, depicting in blended color-tones a striking and beautiful conception of the message of the resurrection. The customary articles on fashions, housekeeping, cooking and flower culture are useful and informing. Published by Mast, Crowell & Kirkpatrick, Springfield, Ohio, fifty cents a year; five cents a copy; sample copy free.

The *North American Review* for April has its usual variety of able and interesting articles. John E. Redmond, M. P., gives a sketch of "Ireland since '98." Harry Perry Robinson, Editor of the *Railway Age*, discusses State Regulation of Railways. Lieut. J. H. Gibbons, U. S. N., has an article on the Great Lakes and the Navy, and Lieut. Geo. B. Duncan, U. S. A., presents reasons for increasing our army. "Germany's Exclusion of American Fruits," is of interest to Californians. And Lady Henry Somerset's tribute to Frances E. Willard will waken a response in the hearts of all readers.

St. Nicholas for April has as its prominent feature the "Story of the Wheel" in which the evolution of the bicycle is traced in detail, an interesting history. It contains besides the usual fine line of stories and poems, with illustrations that charm the eyes and riddles that rack the brains of our young people. The name of its editor, Mary Mapes Dodge, is a sufficient guarantee of its purity and healthfulness of tone.

The *Eclectic* for April opens with an article on the "Spanish Crisis" from Blackwood's. Captain Mahan's Counsels to the United States are discussed by G. S. Clarke. Chats with Walt Whitman and the Italian Novels of Marion Crawford; the Russian Advance on India and the Crisis in China; the Great Industrial Struggle and Gold Mining at the Klondike; together with a number of other articles, make up a very interesting number. New York, E. R. Pelton. \$5.00 a year.

The *Westminster Review* for April has twelve articles and an extended review of Contemporary Literature. Among the articles are "Leadership and Premiership," by James Sykes; "Reading at Sight for Illiterates," by R. W. Leftevich; "Revolution in Money Matters," by Robert Ewen; "Undogmatic Religion," by Geo. Wm. Boag. Leonard Scott Publishing Company, 112 Wall street, New York; \$4.50 per annum.

The *Northwestern Monthly*, J. H. Miller, Editor, Lincoln, Nebraska, \$1.50 per year, is devoted to the problems of Education within and without the school. The April number contains Studies in Literary Interpretation, in American and European History, in Municipal Government, and School Administration. The Child Study Department is especially interesting to teachers.

Progress, issued monthly by the University Association in the interests of University and World's Congress Extension, is a magazine of great learning and erudition. In its several numbers the history and doctrines of the leading religions of the world, past and present, are taken up one by one and thoroughly discussed. It is a storehouse of information, which is presented in systematic and orderly form and made still more interesting and valuable by illustrations, maps and diagrams. Its account of the Religion of Israel is unfortunately written from the standpoint of modern "higher criticism." Its subscription price is \$3.75 per year.

The *Nineteenth Century* for April has two articles on the British Navy, "The Latest Reconstruction of the Navy" by Sir William H. White, K. C. B., and "British Ships in Foreign Navies," by Archibald S. Hend. Ireland's Centenary of '98 is discussed by John E. Redmond, M. P. "When Europe was on the Brink of the Seven Years' War," is the title of an important article by Sir Alfred Lyall. Fifteen articles in all make up a very valuable number of this always valuable publication. Leonard Scott Publication Co., New York; \$4.50 per annum.

Books Received.

From Fleming H. Revell Company, New York, Chicago and Toronto, for sale by American Tract Society, 637 Market street, San Francisco: "Child Culture in the Home," by Martha B. Mosher. Price \$1.00.

From the Presbyterian Committee of Publication, Richmond, Va.: "An Hundred Fold, or Mrs. Belmont's Harvest," by Mrs. Susan M. Griffith.

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Church News.

[Continued from page 8.]

Wilber, the church has increased in activity, membership and spiritual power. The Y. P. S. C. E. has developed steadily and is quite promising. The pastor is always present and illustrates the lesson in a brief, stirring message for the young people, which keeps him in sympathetic touch with their work and enlists their co-operation in the general work of the church. The congregation gives a social evening once or twice a month, at which a musical and literary program is furnished, also refreshments. All departments of the church work are in a good, healthy condition and a hearty fellowship exists between pastor and people.

PALO ALTO.—The Palo Alto Presbyterian church was crowded last evening, the occasion being the installation of Rev. J. Walton Graybill, M. D., as pastor of the church. Dr. Graybill came to Palo Alto from Trinidad, Colo., last October and a unanimous call from the congregation was presented to the Presbytery which met at San Luis Obispo the first week in April. The installation services were presided over by Rev. E. Woodward Brown. Rev. Dr. Minton of the Theological Seminary at San Anselmo delivered a very able sermon. The charge to the new pastor was given by Rev. Mr. Compton of Santa Clara, and the service closed with a brief address by Rev. Dr. McLaren of the Second Presbyterian church, San Jose. Dr. Graybill has won the hearts of the people during his six months' work in Palo Alto, and has built up the local church wonderfully. There have been about fifty accessions to the membership during his pastorate and the Young People's society of Christian Endeavor now numbers one hundred members. The increasing attendance has taxed the capacity of the present church structure and money is now being raised to build a more commodious building. The large number of students from Presbyterian families enrolled at Stanford makes the work of the Palo Alto church of particular importance. The Presbyterian organization was the first in the field in the university town and with its present energetic pastor and loyal membership it seems destined to continue its splendid spiritual work in the community.

REDDING.—our church membership was increased last communion Sunday by the addition of three members. One united on profession of faith, and the

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other two by letter. The glad Easter time came to us with its lilies, its song and its sermon. Our little church was beautiful in the white purity of nature's offerings. Never did those among us favored with the gift of song, sing out in sweeter tones the glad story of the Resurrection morn. With these came the helpful, inspiring sermon that brought to us all a deeper and clearer realization of the resurrection of a personal Saviour.

SAN FRANCISCO.—Chinese.—At the last communion in the Chinese church, at 911 Stockton street, seven men were baptized and received into the church. The ages of these men ranged from a young scholar, in the school, of sixteen, to a merchant of fifty. This closing year of the Chinese Mission has been the best in its history. Thirty-nine have been baptized, thirty-three on profession of their faith and six infants. \$364 has been given by the church for building churches in China, and \$260 for the support of native preachers and colporteurs in China.

OREGON.

SPRING VALLEY.—This church held its annual reunion on April 2, 1898, when the roll of members was called and a short program of readings and song was rendered. Reports were heard of the different departments of church work and one trustee elected. A simple lunch was served at the close. In July, 1881, Rev. R. W. Hill, D. D., assisted by Rev. A. Simpson, organized the Presbyterian church of Spring Valley. Eleven members entered into covenant and two Elders, C. C. Walker and J. P. Emmett were elected. Ten ministers have served the church since, one only, Rev. A. Robinson, having been installed pastor. Rev. G. A. McKinlay came to the field a year ago and has been unanimously invited to continue his services the coming year. During the seventeen years of this church's life 110 members have been enrolled, 63 being reported this year as in active relation with the church. The Session the past year held eight meetings and received nine into the church, seven of these on profession of faith. The year has been one of spiritual growth. Public worship is held on Sabbath morning, preceded

by Sabbath school at 10 o'clock. The Y. P. S. C. E. hold a prayer meeting in the afternoon. Congregations have been good at all these services, though often the weather was inclement. A mid-week Bible class and prayer meeting was begun in December with good results, and an attendance averaging twenty-five. The Young People's society is alive, showing their faith by their works in assisting the starving Cubans and famine sufferers in India, raising for these and other home and missionary purposes, something over forty dollars. The woman's missionary society holds regular monthly meetings and has raised the past year more than thirty dollars, most of which is expended at home. The church in all departments of the work has gathered for all purposes about \$355, forty-four dollars going for benevolence. Thirty dollars was sent to the boards every column being filled. We look back over the year past with gratitude and joy and into the future with hope.

Married.

At Spokane, Wash., April 19, 1898, Rev. Walter Lowrie Van Nuys, pastor of Centenary Presbyterian church, Spokane, and Miss Alice S. Hull of Spokane. Rev. G. Wm. Giboney, pastor First church Spokane, officiated.

Adams—Terwilleger.—By Rev. D. R. Colmery, April 21, at the bride's home, Mr. Arthur T. Adams and Miss Lotta E. Terwilleger, all of Los Angeles, Cal.

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President Eliot on Happy Marriages.

President Eliot, in a recent address before the Dorchester (Massachusetts) Woman's Club, discussed the happy marriage, and gave it what free and easy writers call a first-class notice. A very brief extract from his address credits him with saying that the idealizing devotion with which the happy marriage begins is the most admirable thing in human nature. He does not seem to favor the idea that the cornerstone of happiness in marriage is a sufficient income secured against the chances of fortune. On the contrary, he declares, as the *Transcript* quotes him, that the young woman who marries for money or position is sacrificing the best of life which marriage affords. The chief conditions of a happy marriage, as he finds them, are health, common intellectual interests, and a religious belief held in common between husband and wife. No doubt he enlarged upon these conditions, and qualified the idea of the superlative importance of the latter two by taking large views of them. We often see, for example, people very happily married whose minds are so differently constituted that it seems impossible that they should have more than a limited number of intellectual interests in common. But there are different kinds of good minds, and minds that supplement one another seem quite as well suited to harmonious associations as those that run in parallel grooves. So as to a common religious belief. That must mean agreement in the great essentials, the roots of which lie deep in character, and which really determine standards and shape conduct. The existence of practical agreement of this sort is not necessarily inconsistent with much variation in details of belief which are important but not really vital. A marriage between a Protestant and a Catholic may be happy, though such alliances are highly inconvenient. The marriage which may be expected to fail is one between persons who are not likely to agree as to what is right and what is wrong.—*Harper's Weekly*.

Presbyterian Achievements.

Our blue banner floats, to-day, at Point Barrow, on the Arctic Ocean; and there is no Christian flag floating nearer to the North Pole. Thank God for that! Our Presbyterian women went as missionaries to Alaska, when Mr. Seward's purchase of that wealthy territory was

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still the ridicule of the American people. Thank God for that! Our Presbyterian preachers penetrated Utah when Brigham Young was the despotic ruler of that fair portion of the national domain, and when a gentile preacher's head was not safe on his shoulders over night. Thank God for that! Presbyterian scholars have made the slope of Lebanon the beacon of all the Arabic-speaking world. Thank God for that! Presbyterian heroes and heroines have gone, with the light of life, into the darkness of Africa. Thank God for that! Presbyterian educators have had their part in the awakening of Japan and China and India. Thank God for that! Ours is a missionary church.—*Henry M. Booth, D. D.*

The Value of Missions.

It has been doubted by many whether missions really pay. Some have seemed to feel that the heathen world could not be conquered by the Christian missionaries. The Fiji Islands answer this objection with their history of less than fifty years.

Forty-seven years ago a man could be bought in that country for \$7.50; he could be killed and eaten by his master, and no one would wonder or find fault. To-day the Bible can be found in nearly every dwelling, the people are highly civilized, and on the Lord's Day nine-tenths of the inhabitants will be found in the house of worship.

HOMELESS CHILDREN.

The Children's Home Finding Society has, for placement in good families a number of boys between the ages of 2 and 15; also girls between 3 and 11. For these permanent homes are desired. The children are placed on trial for three months. For application blanks and conditions, address with stamp, THE CHILDREN'S HOME FINDING SOCIETY, Room 69, 916 Market street, San Francisco, Calif., H. W. BRAYTON, State Superintendent, C. H. F. S.



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HUMOR.

LEFT HIS WATCH.—Last summer a number of masons left Glasgow for America to push their fortunes. A few days ago one of them sent home a letter to his better-half stating that he had settled down in California, and bidding her to sell off the surplus household goods and take her passage there with all speed. Mrs. W——, who was naturally agitated on receiving this intimation called in a neighbor to assist her in packing up the necessities. During the packing operations they came upon Sandy's watch. After some examination the neighbor said, "It's a grand watch, Mrs. —; will ye be takin' it wi' ye?" "Na, na," responded Sandy's better-half; "it wad be o' nae use oot there, for Sandy tells me in his letter that there is some 'oors o' difference o' the time in California, so I needna be taking lumber."

At a sale of animals from Barnum's Hippodrome in Bridgeport a tiger was being offered. The highest bid was made by a man who was a stranger, and to him it was knocked down. Barnum, who had been eyeing the stranger, uneasily during the bidding, then went up to him and said, "Pardon me for asking the question but will you tell me where you are from?"

"Down South a bit," responded the man.

"Are you connected with any show?"

"No."

"Are you buying this animal for yourself?"

"Yes."

Barnum shifted about for a few moments, looking alternately at the man and at the tiger, evidently trying his best to reconcile the two together.

"Now, young man," he finally said, "you need not take this animal unless you want to, for there are those who will take it off your hands."

"I don't want to sell" was the quiet reply.

Then Barnum said in his desperation: "What on earth are you going to do with such an ugly beast if you have no show of your own, and you are not buying for someone who is a showman?"

"Well, I'll tell you," said the purchaser. "My wife died about three weeks ago. We had lived together for ten years, and—and I miss her." He paused to wipe his eyes and steady his voice and then he added: "So I bought this tiger."—Family Library.



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Hints for the Home.

In cooking vegetables, always remember that boiling water evaporates rapidly on the approach of a storm or when it is raining.

The following is a choice soap receipt tried and tested for many years by a family of noted housekeepers:

Take two pounds of pure beef tallow, one pound of sal-soda, one-half pound of salt, one ounce of gum-camphor, one-half pint of glycerine, one ounce of borax: boil slowly for one hour, stirring it frequently with a wooden spatula. Set it off the fire until cold, then boil it over, adding one-half of a pound of best refined white loaf-sugar, and one-half pound of coarse oat-meal. Perfume with oil of rose, sassafras or bergamot, as suits the maker.—*Ladies' Home Journal.*

THE CARE OF THE FEET.

With the advent of the spring the feet often ache and feel sore. It is a good plan to change the shoes several times a day, as it rests them. It is said that rubbing the inside of the stocking sole with castile soap slightly dampened will prevent abrasions. For swollen feet nothing is more soothing than a foot-bath of tepid water and sea-salt. After drying, rub with alcohol diluted with water. It is a great mistake to buy short shoes; better get them half a size too long, as then one can wear a narrower shoe; short ones inevitably produce corns, bunions, and ingrowing nails. Too large a shoe is quite as apt to produce corns as too small a one, as the shifting about of the foot conduces to this end. An excellent thing for corns is the following lotion: Extract of cannabis, 1 scruple; collodion, 1 ounce; borate of sodium, 1 drachm. If applied often enough the tough skin may be scraped away and relief enjoyed.

TO SOFTEN THE HANDS.

Make mittens of Turkish towelling or flannel much larger than the hand; fill with outmeal made into paste with milk—water will do, but it is not as effectual; the upper part must be secured with strings or an elastic band. An excellent thing is the bowl of dry oatmeal kept on the washstand; and every time the hands are washed they should be plunged in the oatmeal, which dries them perfectly and prevents chapping.

Meat should be sparingly eaten in summer, and the diet should consist of fish, eggs, vegetables, salads and fruit. A half a lemon in a glass of hot water clears the skin admirably, and lemonade may be partaken of at all times.

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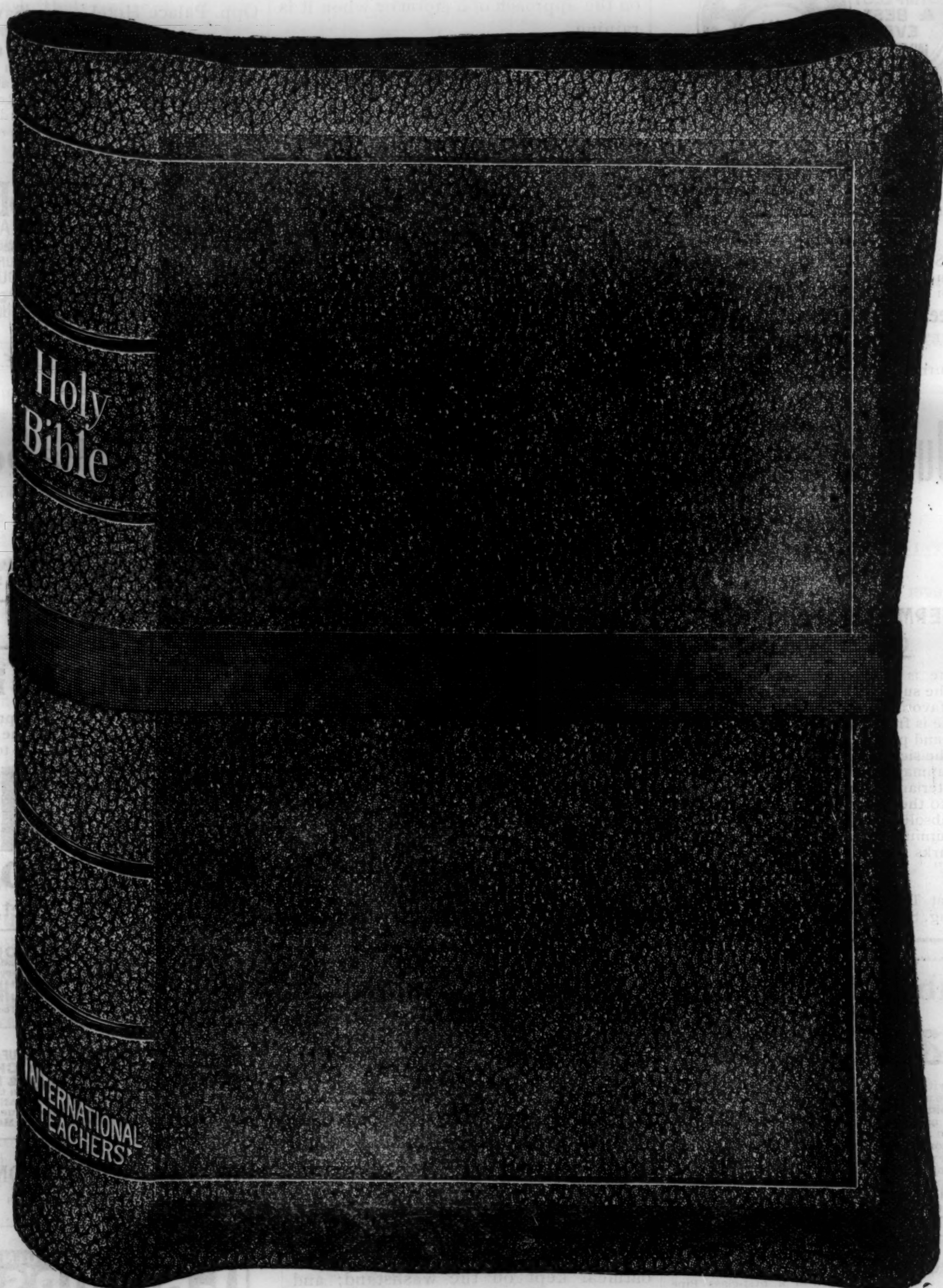
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